THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. VI. No. 44. NEW-YORK, SATURDAY, JANUARY 14, 1837. WHOLE NUMBER, 304.

For the Churchman.

A Winter Evening.

It was a gorgeous scene. The moon at full
Was moving onward in her calmest mien,
Encircled with a purple diadem.
The stars gazed sweetly on me, like the smile
Of God upon a good man's sleep. The wind,
Breathing as gently as an infant breathes,
Played around me,—nothing of earth there seemed
To break the stillness of the wintry scene,
Save the dark brook, whose waters, as they ran,
Made tinkling music on their snowy banks.
I laid me down upon a frozen spot,
That like a burnish'd mirror caught the light,
And grasped my sable cloak around me,
And meditated thus:—
Yes, close at hand
May be the time, when I must lay me down
Beneath a colder covering. Silence
Deeper far than this must settle on me,
And the tide of life, that now flows freely
Through my frame—like this mild stream of winter—
Shall freeze and stiffen even to the fountain.
Ah! tell me, mighty Spirit! who hast spread
This scene on high, and made me what I am—
When death has sealed me in a longer sleep
Than this of nature's—shall a light more pure
Than star beams shine on my icy slumbers?
Shall hope beam on me from a sky beyond
This deep blue firmament? And shall a crown
Of glory, more unfading than the sea
Of gold, on which the moon is floating, gild
My forehead in the land of bliss?

January, 1837. G. S. C.

For the Churchman.

A Prayer.

Our Father in heaven,
Who only art holy,
Thy children repentant,
Bow down to thee, lowly;
Our hearts from all sin,
From pollution deliver—
And oh, may thy blessing
Depart from us never.

We bend to thee, Lord,
When the morning first blushes—
We bend to thee, Lord,
When the dying day hushes
The wide world in peace,
And at farewell of even,
We sink into slumber,
Still mindful of heaven.

O hear us! and grant,
When youth's sunshine hath faded,
When time's coming mists
Have our last days o'ershaded—
When the last mournful scene
Of life's drama is ended—
That our spirits with thine
May in glory be blended.

THE CHURCHMAN.

Scultetus on Episcopacy, translated by Bishop Hall.

THE QUESTION,

Whether Episcopacy be of Divine right: that is, whether the apostles ordained this government of the Church, that not only one should be placed over the people, but over presbyters and deacons, who [illegible] *have the power of imposition of hands or ordination, and the direction of ecclesiastical councils.*

This was anciently denied by Ærius; as is related by Epiphanius, in his 75th heresy: and by John of Jerusalem; as appears by Jerome, in his epistle to Pammachius.

And there are not wanting, in these days, many learned and pious men, who, although they acknowledge Ærius to have erred, in that he should disallow of that manner of ecclesiastical government which had been received by the whole world; yet, in this they agree with him, that episcopal government is not of Divine right.

From whose opinion, why I should sever my judgment, I am moved, by these strong reasons, famous examples, and evident authorities.

My judgment is this:—

First, in the apostles' epistles the name of bishop did never signify any thing different from the office of a presbyter. For a bishop, presbyter, and an apostle, were common names; as you may see, Acts xx; Phil. i. 1; Tit. i. 6; Pet. v. 1, 2; Acts i. 20.

Next, in the chief apostolical Church, the Church was governed by the common advice of presbyters; and that, for some years, in the time of the preaching of the apostles. For, first of all, companies must be gathered together before we can define any thing concerning their perpetual government.

Then, the apostles, as long as they were present or near their churches, did not place any bishop over them, properly so called; but only presbyters: reserving episcopal authority to themselves alone.

Lastly, after the Gospel was far and near propagated; and that out of equality of presbyters, by the instinct of the devil, schisms were made in religion; then, the apostles, especially in the more remote places, placed some over the pastors or presbyters; which, shortly after, by the disciples of the apostles, Ignatius and others, were only called bishops, and, by this appellation, they were distinguished from presbyters and deacons.

Reasons moving me to this opinion:—

First, Jerome, upon the 1st chapter of the Epistle to Titus, writeth, that "a presbyter is the same with a bishop; and before that, by the instinct of the devil, factions were made in religion, and it was said among the people, *I am of Paul, I of Apollos, but I of Cephas*, the churches were governed by the common council of presbyters: afterward, it was decreed, in the whole world, that one, chosen out of the presbyters, should be placed over the rest." From whence I thus argue:—When it began to be said among the people, *I am of Paul, I of Apollos, but I of Cephas*, then one chosen out of the presbyters was placed over the rest: but, while the apostles lived, it was so said among the people; as the first Epistle to the Corinthians, besides other of St. Paul's epistles, puts it out of doubt; therefore, while the apostles lived, one chosen out of the presbyters was placed over the rest.

Again: there can be no other term assigned, in which bishops were first made, than the time of the apostles; for all the prime successors of the apostles were bishops: witness the successions of bishops in the most famous churches of Jerusalem, Alexandria, Antioch, and Rome; as it is in Eusebius: therefore, either the next successors of the apostles changed the form of ecclesiastical government received from the apostles according to their own pleasure, which is very unlikely; or the episcopal government came from the apostles themselves. Besides, even then, in the time of the apostles, there were many presbyters, but one bishop: even then, in the time of the apostles, ὁ προεςὼς, he that was placed over the rest, which afterward was called bishop, did impose hands, or ordain ministers of the word; which presbyters alone did not presume to do. Even then, therefore, the calling of bishops was distinct from the office of presbyters.

If any desire the examples of apostolical bishops, the books of the ancient are full of the episcopal authority of Timothy and Titus: either of which, howsoever, first performed the office of an evangelist; yet, notwithstanding, ceased to be an evangelist after that Timothy was placed over the Church of Ephesus, and Titus over the Church of Crete: for evangelists did only lay the foundations of faith in foreign places, and then did commend the rest of the care to certain pastors; but they themselves went to other countries and nations, as Eusebius writes in his third book of ecclesiastical history and 34th chapter. But Paul taught sometimes in Ephesus and Crete, and laid the foundations of faith there; therefore, he commandeth Timothy to stay at Ephesus, and Titus at Crete, not as evangelists, but as governors of the churches. And, indeed, the epistles written to either of them do evince the same: for, in these, he doth not prescribe the manner of gathering together a church, which was the duty of an evangelist, but the manner of governing a church, being already gathered together, which is the duty of a bishop: and all the precepts in those epistles are so conformable hereunto, as that they are not referred, in especial, to Timothy and Titus; but, in general, to all bishops; and, therefore, in nowise, they suit with the temporary power of evangelists. Besides, that Timothy and Titus had episcopal jurisdiction, not only Eusebius, Chrysostom, Theodoret, Ambrosius, Jerome, Epiphanius, Oecumenius, Primasius, Theophylact, but also the most ancient writers of any that write the history of the New Testament, whose writings are now lost, do sufficiently declare. Eusebius, without doubt appealing unto those, in his third book of ecclesiastical history and 4th chapter: "Timothy," saith he, "in histories is written to be the first, which was made bishop of the Church of Ephesus; as Titus was the first that was made bishop of the Church of Crete." But, if John the apostle, and not any ancient disciple of the apostles, be the author of the Revelation, he suggests unto us those seven new examples of apostolical bishops: for all the most learned interpreters interpret the seven angels of the churches to be the seven bishops of the churches; neither can they do otherwise, unless they should offer violence to the text. What should I speak of James, not the apostle, but the brother of our Saviour, the son-in-law of the mother of our Lord? who, by the apostles, was ordained bishop of Jerusalem; as Eusebius, in his second book of ecclesiastical history and first chapter out of the sixth of the Hypotyposes of Clement; Jerome, concerning ecclesiastical writers, out of the first of the Comments of Hegesippus; relate: Ambrose upon the first chapter unto the Galatians, Chrysostom in his twenty-third homily upon the fifteenth of the Acts, Augustin in his second book and thirty-seventh sixty-fifth heresy, the sixth synod in Trullo, and thirty-second canon, all assenting thereunto. For, indeed, this is that James that had his fixed residence at Jerusalem, as an ordinary bishop; whom Paul, in his first and last coming to Jerusalem, found in the city; (almost all the apostles preaching in other places, Gal. i. 19;) and that concluded those things which were decreed in the assembly of the apostles. Acts xxi. For he was, with Chrysostom, bishop of the Church of Jerusalem; from whom, *when certain came*, Peter *would not eat with the Gentiles*. Gal. ii. 12.

From examples, I pass to authorities; which Ignatius confirms by his own authority: whose axioms are these:—"The bishop is he which is superior in all chiefty and power. The presbytery is a holy company of counsellors and assessors to the bishop. The deacons are the imitators of angelical virtues, which show forth their pure and unblameable ministry. He, which doth not obey these, is without God, impure, and contemns Christ, and derogates from his order and constitution:" in his Epistle to the Trallians. In another place, "I exhort that ye study to do all things with concord: the bishop being president, in the place of God; the presbyters, in place of the apostolic senate; the deacons, as those to whom was committed the ministry of Jesus Christ:" in his Epistle to the Magnesians. And, again: "Let the presbyters be subject to the bishop, the deacons to the presbyters, the people to the presbyters and deacons:" in his Epistle to those of Tarsus. But Ignatius was the disciple of the apostles: from whence then had he this hierarchy, but from the apostles?

Let us now hear Epiphanius, in his 75th heresy: "The apostles could not presently appoint all things. Presbyters and deacons were necessary: for, by these two, ecclesiastical affairs might be despatched. Where there was not found any fit for the episcopacy, that place remained without a bishop; but where there was need, and there were any fit for episcopacy, they were made bishops. All things were not complete from the beginning; but, in tract of time, all things were provided which were required for the perfection of those things which were necessary: the Church, by this means, receiving the fulness of dispensation."

But Eusebius comes nearer to the matter, and more strongly handles the cause; who, in his third book of ecclesiastical history, and twenty-second chapter, as also in his chronicle, affirmeth, that Erodius was ordained the first bishop of Antioch, in the year of our Lord 45, in the third year of Claudius, the emperor: at which time many of the apostles were alive.

Now Jerome writeth to Evagrius, that, at Alexandria, "from Mark the Evangelist unto Heraclas and Dionysius the bishop, the presbyters called one, chosen out of themselves and placed in a higher degree, the bishop." But Mark died, as Eusebius and Bucholcerus testify, in the year of our Lord 64: Peter, Paul, and John the apostles, being then alive. Therefore, it is clear, that episcopacy was instituted in the time of the apostles: and good Jerome suffered some frailty, when he wrote, that "bishops were greater than presbyters, rather by the custom of the Church, than the truth of the Lord's disposing;" unless, perhaps, by "the custom of the Church," he understands the custom of the apostles; and, by "the truth of the Lord's disposing," he understands the appointment of Christ. Yet, not so, he satisfies the truth of history: for it appears, out of the first, second, and third chapters of the Revelation, that the form of governing the Church by angels or bishops was not only ratified and established in the time of the apostles, but it was confirmed by the very Son of God. And Ignatius called that form the order of Christ.

And when Jerome writes, that "it was decreed, in the whole world, that one chosen out of the presbyters should be placed over the rest;" and when I have demonstrated, that, in the lifetime of the apostles, bishops were superior to presbyters, in ordination, and that each church had one placed over it; do we, not without cause, demand where, when, and by whom, episcopacy was ordained? Episcopacy, therefore, is of Divine right.

Which, how the prelates of the Church of Rome, for almost three hundred years, did adorn with the truth of doctrine, innocency of life, constancy in afflictions, and suffering death itself for the honor of Christ: and, on the other side, how, in succeeding times, first, by their ambition, next, by their excessive pragmatical covetousness scraping up to themselves the goods of this world, then by their heresy, last of all by their tyranny, they corrupted it; that the Roman hierarchy, at this day, hath nothing else left but a vizard of the apostolical ecclesiastical hierarchy, and the lively image of the whore of Babylon, our histories, both ancient and modern, do abundantly testify.

Wherefore, all bishops are warned from hence, that they thoroughly weigh with themselves the nature of apostolical episcopacy, of which they glory that they are the successors.

That episcopacy had two things peculiar to it—the privilege of succeeding, and the prerogative of ordaining: all other things were common to them with the presbyters. Therefore, both bishops and presbyters should so exercise themselves in godliness, should so free themselves from contempt by their conversation, and so make themselves examples to their flock: not neglecting especially the gift of prophesying, received from above; but being wholly intent to reading, consolation, and teaching; to meditate on these things, to be wholly conversant in them; and so perpetually employed in this holy function and divine affairs, with this promise, that, if they shall do these things, they shall both save themselves, and their auditors: but if, after the custom of some great ones, they follow the pride and luxury of this world, they shall both destroy themselves and them that hear them.

From "Communion of the Saints," by the Rev. T. S. Brittan, Rector of St. Paul's Free Church, Brooklyn.

CHRISTIAN MODERATION.

There is no temper more highly eulogized by the teachers of moral philosophy than moderation. They insist that in it consists the very form and essence of virtue—that it is the just and admirable medium between vicious extremities. Thus, for instance, they assign to liberality the exact temperament between indiscreet profusion and griping, dishonest avarice; they give the same place to courage, between audacious temerity and cowardly weakness; and to patience, the same place between stupid insensibility and vehement agitation. Moderation is, then, the quality which maintains the even balance from being violated, and its beauty from being deformed by the outrages of passion.

This virtue, so highly lauded by moralists, is a grace of the Christian religion which enjoins upon us, "Let your moderation be known unto all men." Phil. iv. 5. It becomes then our duty carefully to guard against all excess; so to attemper our zeal, that it be neither excited to fury, nor degenerate into lukewarmness; our hope, that it run not into fanaticism, nor diverge into impatience; and our charity, that it be equally distant from selfish or bigoted exclusions, and from a laxity which is unrestrained.

There is nothing so excellent, but that it may, by our mistakes or conceptions, be perverted; even charity itself, that noblest of Christian virtues, may be pushed to an extreme; or, to speak more correctly, her name and garb may be assumed as the cover for a vicious affection. When this is the case—when our regard to men's persons becomes so great as to weaken our regard for the faith, the affection is carnal, it is no more genuine charity. It is then infidelity to our Master's service, a treason against the throne of truth.

In respect to other religious denominations who possess the distinguishing and characteristic marks of the true Church, our duty is obvious. They are only different parts of the one Church, of which Christ Jesus is the head. To them we owe all the tenderness of Christian charity. We should hail them with fraternal regard, take a lively interest in their prosperity and success, aid them by every means we can command; and if they become spotted or marred by the introduction of erroneous doctrines or practices, we should address to them our friendly admonitions, and offer up for them our intercessions at the throne of grace. In short, all the offices of charity belong to them as the members of Christ.

To such also, as indulge in schism, charity is due. But then charity has different properties. It displays itself differently, according to the character and condition of its object. If it be directed to a worthy object, it produces complacency and delight; it was this discriminating regard which the eternal Father expressed toward our blessed Lord. "This is my beloved Son, in whom I am well pleased." Matt. iii. 17; Luke ix. 35. It was the same affection which Jesus expressed toward his apostles: "As the Father hath loved me, so have I loved you, continue ye in my love." John xv. 9. And such is the affection which true Christians bear toward each other. It is a complacential regard in each other as bearing the moral image of God. "Beloved, if God so loved us, we ought also to love one another." 1 John iv. 11.

But when charity is directed toward an unworthy or offending object, it cannot produce complacency, though it will awaken benevolence. Such was the charity of God toward sinful men at large. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. In this case the love was a love of pity and compassion, but not of complacency and delight.

And such should be our disposition toward those who disrupt the unity of the Church. We should feel an anxiety for their salvation. We should use means to convince them of their error, and to reclaim them to the bosom of the Church. But never should we by weak and unworthy compliances so act toward them, as to weaken the discipline of the Church, or induce separatists to think lightly of the evil of schism. Toward heretics our duty is most clearly defined: "A man that is an heretic after the first and second admonition reject." Tit. iii. 10. Such then being rejected by the Church, it is the duty of her members to shun them; to avoid all intercourse with them that is not absolutely necessary in the business and affairs of life; to regard them as the Jews did the heathens and publicans.

It is recorded of Moses, that he was "very meek above all the men which were upon the face of the earth." Numb. xii. 3. But when he saw the worship of God profaned by the introduction of idols, he was excited to a high degree of indignation, for which he is eulogized. Exod. xxxii. 19. It is also recorded of Jesus, who, for his purity and gentleness, is entitled "the Lamb of God," that though he never was provoked by any of the personal injuries and insults offered to himself; though he expressed no resentment when cast out of the synagogue at Nazareth; when refused admission into Samaria; when spit upon and buffeted in the hall of Caiaphas, and scourged at the pretorium of Pilate; though when fastened in agony to the cross, he prayed even for his murderers, "Father, forgive them, for they know not what they do," (Luke xxiii. 34;) yet, that when he entered the temple, and witnessed its desecration, when he saw the dishonors there offered to the divine Majesty, he kindled into a hallowed indignation, and taking a scourge, he drove thence the profaners of the sanctuary, and overturned the tables of the money-changers, who had converted the house of prayer into "a den of thieves." Matt. xxi. 13.

Such examples teach us, that however meek and patient we may be when injuries are offered to ourselves, we should act very differently when they are offered to God and his Church. In such a case silence is criminal, forbearance is cowardice, indifference is treason. It is the disloyalty of a spouse, who would suffer the property of her husband to be wantonly outraged, or his honor to be defamed.

The Bishop of the Ephesian church was commended by our Lord, because to such transgressors he would show no forbearance. "Thou canst not bear them which are evil." Rev. ii. 2. He could patiently endure the afflictions and persecutions to which he was exposed from the malignity of the world; but he could not tolerate in his communion those whose lives were vicious, or whose creed was heretical. And this conduct our Lord testified was acceptable to himself, and redounded to the honor of his servant.

What then was the intolerance thus commended? It surely did not consist in doing violence to the persons who indulged in error, or in injuring their property or liberty. Such a procedure belongs only to the office of the magistrate, who is armed with the secular sword, to avenge crimes committed against the state, or to compel reparation for the wrongs it may have sustained. The only sword intrusted to the Church is the word of God, which strikes the offender with mysterious and unparalleled power, and whose wounds are designed to penetrate the consciences of men, to humble them on account of their guilt, to inflict upon their minds such spiritual incisions as may ulcerate, fester, corrode, and remain uncured, and even unmollified, till by penitence the patient be restored to peace in the bosom of the Church. [illegible] corruption and decay.

COMMUNICATIONS.

For the Churchman.

ARCHBISHOP LAUD.

OPINIONS.

In 1644 William Prynne published his "Breviat of the Life of William Laud." In 1837 this breviat, preserved in the narratives of the Puritan historians, is the authority for opinions, as irrational as they are unjust. If the proof be satisfactory (as it certainly is) that Prynne was guilty of criminal misrepresentation and misstatement, in his use of the MSS. upon which he pretendedly founded his history, no other evidence is required of its insufficiency. It is yet true that the calumnies of a Puritan, and bitter enemy, have precluded the testimony of a friend and fellow Churchman; and Prynne has the credit of forming the opinion of two centuries, for the (not remarkable) reason, *that he told the best story*.

Distrusting, perhaps, their ability to sustain the impeachment, the Puritan faction procured the publication of Prynne's Breviat during the trial, withholding, at the same time, the Archbishop's papers; who was thus condemned by forgeries which he had not the power to disprove.

Prynne and his confederates, with all the self-sufficiency of fanaticism, with the twofold impetus of ambition gratified in the accomplishment of revenge, found it no difficult task to embody the Babylon of "Revelations" in Rome; Rome in the Church of England; and that Church in its primate; nor more difficult to persuade their majority in the House, that the *free Parliament* of Britain could make no sacrifice more acceptable to themselves at least, than the immolation of Babylon, Rome, and Canterbury in the person of William Laud. Having already examined the allegation that Laud went about to establish auricular confession and Popish absolution, and proved it a side-blow at the English Reformed Church, it remains to scrutinize the other particulars under the general charge of inclination to Papistry. And this I do, to ascertain the authority of certain points in doctrine, discipline, and use, asserted by a school of divines in the age immediately following the assumption of supremacy by Henry the Eighth: not to answer an imputation on the Archbishop, which "both his conduct and his writings completely disprove."* "The book," says Laud, "which I have written against Mr. Fisher, the Jesuit, must, of necessity, either acquit me of this calumny, or proclaim me a villain to the world. And since I am thus put to it, I will say thus much more: This book of mine is so written (by God's great blessing upon me) as that whensoever the Church of England (as they are growing toward it apace) shall depart from the grounds which I have therein laid, she will never be able before any learned and disengaged Christian to make good her difference with, and her separation from, the Church of Rome. And let no man think I speak pride or vanity in this. For the outrages which have been against me force me to say it; and I am confident future times will make it good."

It was, says Dr. Lingard, "certainly shown that he wished to retain several religious ceremonies which had been consecrated in his estimation by the practice of Christian antiquity."

These "ceremonies" I subjoin, *as enumerated* in the articles of impeachment. Reduced to a syllogism, the argument of the Commons is a good example of Puritan justice, as administered in all the state trials of that unhappy period.

They charge the Archbishop with maintaining,

1, Transubstantiation. But, replies Laud, "he confounds (as too many else do) transubstantiation with the real presence, whereas these have a wide difference; and Calvin grants a real and true presence; yea, and he grants *realiter* too, and yet no man a greater enemy to transubstantiation than he." The recent discussion of this question in the Churchman renders comment unnecessary.

2, Arminianism. Which, as far as consistent with the rule of the Church of England, the Archbishop probably held.

3, Popish and superstitious ceremonies; which the articles particularize,—as consecration of churches; the use of organs; altar-pieces; candlesticks; paintings on glass in churches; placing of altars at the east end; the use of copes at communions; bowing at the name of Jesus, and on approaching the altar.

The consecration of St. Catherine Creed Church in London has been a favorite theme with Puritan writers, and truly they have told a good story. On came "The Arch-wolf of Canterbury" and his wolverines, rochette and lawn, surplice and hood, are there, undaunted by scull-cap or Geneva cloke. They approach the doors, and a voice comes from the priestly throng,—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." "That's Laud," says a fellow: and down it goes in Prynne's note-book. The prelate kneels, and declares the house holy, and blesses it in God's name. Fresh from the pontifical, says Prynne, and another curse is registered against Christ's apostle. The consecration is finished; and the first eucharist is celebrated. He stands by the altar; he kneels; he consecrates; he offers the sacrifice of thanksgiving; and kneeling communicants receive the mysteries. Every act is scrutinized by an impious fanatic; the tale is told at the trial, and bequeathed to posterity, ever credulous of the extraordinary. I believe the latest version of this story may be found in Neal's History of the Puritans. When it was introduced by the lawyers in the House of Commons, the Archbishop promptly replied. He said that he had used throughout the service of Bishop Andrews; a copy of which he laid before the House. He denied that he had sprinkled dust at his entrance, with imprecations on those who should profane the building; and disproved the testimony by the manifest discrepancy between two witnesses who had sworn to the fact. His prayer might have been taken from the pontifical; but he did not frame it, nor was this any argument against its propriety. But it would seem that the censure of this learned and pious assembly was pronounced, not upon this consecration of St. Catherine's, nor any particular ceremony or usage of the Church of England, but upon all consecrations whatever. They condemned the hallowing of the chalice and paten: and, in the same breath, denounced the setting apart of churches. The title of chief-vicar, however unpalatable to "Protestant associations," might be regarded without terror; for its attributes, whatever they were, belonged to antiquity, and were subject to rule and precedent; but here upsprung a Hydra, whose every head was triple-crowned; whose action was limited, while its power was free; asserting an impudent prerogative to determine of itself doctrine and discipline: aiming to overthrow every decision and testimony of antiquity; and to rear itself on the ruins of Church and State.

The second particular on this startling catalogue of Popish practices is the use of organs. To these instruments the Puritans nourished an inveterate dislike, not perhaps from a nice refinement of taste in music, (for at that time organs were very indifferent) but rather because their use was "a Judaism, an apostacy, and a Pagan device." Listen to the strong argument of Cotton Mather, from his great work, the Magnalia. "The instrumental music used in the old Church of Israel was an institution of God; it was the commandment of the Lord by the prophets; and the instruments are called God's instruments, and instruments of the Lord. Now there is not one word of institution in the New Testament for instrumental music in the worship of God. And because the holy God rejects all he does not command in his worship, he now, therefore, in effect, says to us, *I will not hear* [illegible] done their best to abolish the use of wind instruments. Says a writer of the age, "That nothing may be wanting to the height of luxury and impiety, they have translated the organs out of the churches to set them up in taverns, chanting their dithyrambics and beastly bacchanalias to the tune of those instruments which were wont to assist them in the celebration of God's praises.†

Puritanism died with the extinction of its power. Its dogmas and decrees, with its curses, are forgotten; Socinians fill its pulpits; and no voice is raised against the abominations of prelatical sway. Organs are universal, even gowns are not uncommon.

"I have seen cedars fall,
And in their room a mushroom grow;
I have seen comets, threatening all,
Vanish themselves."—*Habington.*

Philarchæus.

Boston, December 23, 1836.

(*To be continued.*)

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* Lingard, Hist. Eng. x. 285.

† The Doctor, i. 200.—*Am. Ed.*

For the Churchman.

Mr. Editor,—Understanding that a model for the proposed monument to Bishop White is now exhibiting in Philadelphia, with a view to its adoption, I trouble you with the following suggestions. I know not what definitive steps may already be taken, nor, indeed, in whose hands the decision rests. The object of the present is, through the medium of your columns, to gain information on the subject; and, at the same time, to volunteer an opinion as to the character which such monument should bear. Should this be deemed interference, I can only add, that, as the Church at large had an interest in Bishop White while living, so his memory, now he is gone, is, I think, a common inheritance, and should be a common care—and this is the first point I would urge. Whatever monument be erected to the memory of Bishop White should be in the light of a *national* monument. It belongs not to a single church to erect it, or a single diocese, but to the Protestant Episcopal Church in the United States. By the united contributions of Episcopalians it should be raised, their voice it should speak, and their interest in him it should express. It should depict him, therefore, not as the pastor of a flock, nor as the bishop of a diocese, but as the presiding head of the whole Church. It should represent him, not in any act that is common to the Christian ministry, nor yet in any that was common to him with every bishop, but in something peculiar and characteristic, something that marks station and pre-eminence; thus giving individuality. Whether any such *act* can be appropriately chosen is a subsequent consideration. The first is to recognise the principle. In these matters the great point is to set out right.

Prima virtus, vitio carere.

All, therefore, I would ask under this head, would be *appropriate posture:* that the monument should represent him in the position of dignity and sovereignty—that is, *seated*, and wearing or surrounded by those insignia of office which may be supposed to mark the presiding bishop in the united councils of the Church.

But this is not all; the artist must go farther and give character. He must represent a figure which bespeaks the father as well as the ruler of the American Church. He must stamp upon its countenance the PATRIARCHAL tone—an Abraham, as it were—surrounded by his children, and his children's children, even to the third and fourth generation; and it must be a countenance blending, as the Bishop's did, the firmness of the ruler with the wisdom of the sage, the affection of the parent, and the humility of the Christian. Thus far we have a right to demand that the artist should go—but the hand of genius will go yet farther, and embody in marble the ideal conception of one fitted by the hand of Providence to build up the Church of Christ in a new world, and to impress upon its councils the features of his own character. With such a monument, I, for one, should be content. Such a countenance of blended wisdom, piety, and benevolence; such a frame, to which the feebleness of age only added majesty; and such a posture, indicative of the mild sway of accorded superiority, would speak, to my mind, more justly and deeply the feelings of reverence than all the labored compositions of art. Only let no other form appear on the marble, nothing to break the simple, yet lofty association of Bishop White and the American Church – the father and affectionate ruler of many spiritual sons.

I feel more anxious, Mr. Editor, that you should take up this matter, from understanding further, that the model now sent on exhibits the Bishop in the act of confirming a youthful female. Now, with all deference to the artist whose name is connected with it, I would ask, To what end is this act selected? What is there in it peculiar to the merits or memory of Bishop White? What IDEA does it involve? Truly none. It is an act common to every bishop, in every age, and leaves nothing but individual likeness that belongs to him whom we would commemorate. But such is not its vagueness in the monument from which I presume the thought is taken. The monument executed by Chantry to the memory of Bishop Heber exhibits that Bishop also in the act of confirmation; but it is youthful Hindoos that kneel around him; and the IDEA it speaks to the imagination is one lofty, touching, and appropriate that of Christian Europe bestowing upon prostrate Asia the covenanted mercies of the Gospel.

The artist whose model I thus venture to criticise is one, in my opinion, to be trusted rather with the *execution* than the *conception* of the proposed monument. The one we already have from his chisel in Trinity Church sufficiently justifies the criticism. He has, in that, mistaken the *sphere*, and underrated the *power* of monumental statuary, and broken in upon the solemn repose of the dying Christian with needless and obtrusive additions. It was the *sentiment* of faith we wanted, and not the *form*. It was not the Bible on the knee, but the Gospel in the heart, that was to be delineated. All this should have been depicted on the dying countenance, and read in the uplifted eye, and tranquil features, and placid smile of him who feared not death, through the power of Christian faith.

But to conclude: as statuary is the most impressive of the fine arts, so is it also the most rigid in its rules; and of all its forms, monumental statuary is unquestionably the most exclusive. Its appropriate sphere is to *embody*, and thereby to *awaken sentiment;* not by action, nor yet by act, but by form, posture, and feature: and the test of the artist's power is the simplicity and singleness of the means by which he reaches his end.

In this department of art I know nothing superior to some of the old kneeling statues of the fifteenth and sixteenth centuries, as seen in the old cathedrals. In their clasped hands and humble posture, there is a solemn stillness and a touching simplicity that goes beyond many grander things of modern time. The present is, I think, a fair opportunity of trying what modern art in our country can do. The subject is one that admits of the highest range of power, and one of such wide-spread interest, that means to effect it will not be wanting; while it is further to be added, that the simplicity of true taste is always the least costly. It is vanity and bad taste that make monumental statuary expensive.

M.

For the Churchman.

ON THE OBSERVANCE OF EPIPHANY.

MR. EDITOR,—I am one of those Churchmen who believe that there are among Episcopalians, as well as other portions of the highly-favored people of this land of Christian light, unreasonable prejudices against the blessed enterprise of spreading the knowledge of the Gospel in heathen lands, as contemplated at present by our Church. As an ardent advocate of foreign missions, and considering them of pre-eminent importance, in the present state of the world, and with due regard to the condition of our own country, I would suggest, through the medium of your paper, (if you can and will insert this communication this week,) the general observance of the festival of the Epiphany. I would be willing to risk the cause of missions among Episcopalians upon the strict observance of the present interesting ecclesiastical season. Nothing is needed but that Episcopalians should fully imbibe the spirit of those passages of Scripture, especially the prophecies, which are read at this time in our services, [illegible] the Epistle to the Ephesians, (the epistle for the Epiphany,) – nothing else but this is needed, with the aid of the Spirit of God, from which alone this can come, to cause the hosts of the LORD to go forth conquering and to conquer throughout the earth. Yes, Sir, let but the spirit which suggested to our pious forefathers the services provided for the festival to which I have alluded, animate the present and rising generation of Episcopalians, and we may freely leave the question of expediency, as to the *when* and *where* of any missionary project, to take care of itself. Only let us not remove so important a link as the great "feast of lights"* from the golden chain of our ecclesiastical order, lest we be guilty of misimproving the high spiritual privileges with which Providence has blessed us as a branch of the holy apostolic Church; lest we be guilty of hiding under a bushel the light of our "city, which is set on a hill," that it may give light unto "the world."

These lines, Mr. Editor, are written by one who has had encouraging experience of the usefulness of observing Epiphany in some degree according to the spirit of its animating services; and if they shall be the means of leading one fellow-laborer to the same happy experience, they will amply satisfy the humble hopes of

A CONNECTICUT CLERGYMAN.

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* Epiphany was formerly so called by some.

For the Churchman.

ANONYMOUS PUBLICATIONS.

I CONFESS to you, Mr. Editor, that I have unavoidably felt no small measure of disgust at the unmanly, not to say unchristian attempts that have been made to put down Protestant Jesuitism: and that, among the other flimsy objections to it, that flimsiest of all should have been made so much of, namely, that it is *anonymous*.

Are not anonymous works lawful? The answer need not be given by me. It is true there may be reasons *for* and *against* the practice in specific cases; but it is always the privilege of the author to give or withhold his name, and not the right of the public to demand it. If all literature were unsupported by names, every part would then rest on its own merits. An author who chooses to throw himself before the public without his name, does not rob them, but waives a personal right of his own, for reasons which he may give or withhold. There is no tribunal that has a right to challenge him, even if he is suspected, unless he deals in obnoxious personalities If the public do not like his book, they may let it alone; if they are interested in it, they had rather have it without a name than not have it: a knowledge of the authorship has nothing to do with the merits of the book. Seeking for this knowledge is either the gratification of an idle curiosity or an impertinence.

Any body can see abundant reason why the author of Protestant Jesuitism should prefer withholding his name. It is written on his own pages: "No man can openly oppose them [Protestant Jesuits] without the risk of being crushed by their influence. Their eyes are every where: they see and understand all movements; and not a whisper of discontent can be breathed, but that the bold remonstrant will feel the weight of their displeasure. The whole community, on whom they rely, are marshalled and disciplined to their will."

Sir, if this were not a true picture: if the state of the country were not exactly as the author of Protestant Jesuitism has represented it, his book would have fallen dead to the ground. But it was a real hit, Sir: and, consequently, they who were *touched* by it have given it all sorts of bad names. Some of them have said it was written by a Papist: others, by an infidel; and others, that the author, though he might have received Christian baptism, had yet sold himself to the devil, "by pandering to the tastes of the irreligious and worldly." The canting cry from many lips has gone up, with rolling eyeballs, to heaven," "Oh, I would not have the responsibility of writing that book for all the world!" Which presentiment, by-the-by, so extensively felt, would seem to amount to no doubtful augury, that the book is destined to have influence, notwithstanding the Episcopal Recorder has suddenly concluded to stop short, and let it go into oblivion. (?) Do you think, Mr. Editor, that it is the Recorder that has given it its importance?

It is getting to be found out, finally, that the book is nearer to being a Christian one than was at first supposed by those, who, in flocks, had begun to pass judgment upon it before they had read it. Some cried, "Bad meat!" at the first smell; some exclaimed, "Mad dog!" At least they would have it to be a very bad book.

I believe, Mr. Editor, since it cannot now be helped, and since this author has been so audacious, to the very great astonishment of many, it is getting to be admitted, that there was indeed some demand for his task, and that even a Christian may have done it. It is working well, and all the better for going without a name There has been a great deal of impertinence in *scenting* for the author, merely to have the pleasure of *biting* him: and, although these pursuers may think they have had a *snap*, and have cried "in" to the whole pack, and to all the world, the public are yet ignorant of the author, and probably will remain so. So long as it is admitted that it is the *subject* of the book, and not the author, in which the public are concerned, nothing but a want of good breeding and downright impertinence would be guilty of the officiousness of hunting him up, while he chooses to be out of sight; and yet this office has been attempted in several instances under the very guise charged upon the author as a sin!

One of the strongest proofs that this book has not been read by those who have condemned it, is, the complaint that the author has presumed to bring the charge of Jesuitism on such societies and such men! So far as the *motives* of their originators and supporters are concerned, he has never done it – never. Yet *his* motives have not escaped impeachment. *He* has allowed all this Jesuitical work to have been done from *good* motives: and the reward he gets from the Jesuits is to be accused of *bad* motives.

I believe, Sir, the public have at last got so far as to have discovered that this book was neither written by a Papist nor an infidel, but by a Protestant Christian. I may add, that they who read it will soon be convinced that it is the production of one who felt his responsibility to GOD, and that his effort to expose a great evil was conscientious. It was his right to do it anonymously: and it is an act of baseness to attempt to divert attention from his argument by setting up a hue and cry after the author.

December 27, 1836.

For the Churchman.

Come, for all things are now ready.—*Luke* xiv. 17.

WHO can peruse the pages of GOD'S holy word, and not be willing to admit the bounteous and sweet invitations with which it abounds? And to whom are these kind entreaties proffered? "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price." "Come unto me all ye that labor and are heavy laden." "If any man thirst let him come unto me and drink." To whom are they presented? to the high and rich—to the poor and degraded—to the sick and diseased – to the old and young:—they are extended to "*all*," all are invited, the supper is prepared, the servants are sent forth to acquaint those that are bidden that "all things are now ready."

But let us examine the nature of these invitations. Man, the favorite of all the created works of the Almighty, was placed upon this earth, and blessed above all other creatures. He enjoyed the continual smile of a heavenly Parent, his thoughts were pure, and his desires heavenly. But in an evil hour he was induced, by the voice of the tempter, to forget Him who created and protected him; and the delusive idea of being made equal with his GOD robbed his heart of gratitude and affection, and enticed him to violate the divine law; and thus, by "one man's disobedience, sin entered into the world." We are, therefore, by nature the children of sin; there is none holy; "There is none that doeth good, no, not one." Who that searcheth his heart will not acknowledge with Job, "I am vile?" Daily are the commands of the LORD most grossly violated, his word disregarded, to, and what must await the sinner but eternal damnation? But, blessed be GOD, that his promise given has been fulfilled. In due time JESUS, the only-begotten of the Father, visited this sinful abode of man; took upon him the nature of the creature; endured pain, suffering, and agony; and at last permitted his most precious blood to be spilt on the accursed tree, in order that divine anger might be appeased, and that a satisfactory oblation might be offered for the sins of the whole world. And 'tis this dear Saviour who now calls, 'tis he who bids you come, 'tis he who invites the sinner to "come," for all things are now ready, to come to obtain pardon for past sins, to come and be relieved of the curse of an offended GOD, to come and be numbered amongst the redeemed of the LORD, and to enjoy the felicity of his chosen; and can ye, will ye, still refuse? Be induced "to-day to hear his voice," delay not till to-morrow: come now, "For now is the accepted time, now is the day of salvation."

"Yes, whosoever will,
O let him freely come,
And freely drink the stream of life,
'T is JESUS bids him come."

M. B.

For the Churchman.

CONSECRATION OF ST. PAUL'S CHURCH, FLATBUSH.

ON Thursday morning, December 29th, the church recently erected in the village of Flatbush, Long Island, was solemnly consecrated to the worship of ALMIGHTY GOD, by the Bishop of this Diocese, by the name of St. Paul. The instrument of donation was read by the Rev. Thomas S. Brittan, Rector of the Church, and of St. Paul's Free Church, Brooklyn, and the sentence of consecration by the Rev. John F. Messenger. Morning prayer was conducted by the Rev. Dr. Cutler, Rector of St. Ann's Church, Brooklyn, and the lessons were read by the Rev Charles V. Kelly, Rector of St. Bartholomew's Church New York city. A very appropriate and impressive sermon was preached by the Bishop, and listened to with profound attention by a large and highly respectable audience. The other clergymen present were the Rev. Dr. Muhlenberg, the Rev. Messrs Carder, C. Colton, Goodwin, Evan M. Johnson, D. V. M. Johnson, Vaughan, and Dorr.

The church is a chaste specimen of Grecian architecture, and in neatness and beautiful simplicity is not surpassed by any building in the State In our view, it is a perfect model of a country church, and reflects great credit on the architect who planned it, and on the individuals by whose enterprise and liberality it has been erected. We have heard the whole cost, including bell and organ, is about nine thousand dollars, a very large proportion of which has been contributed by a single individual, who no doubt enjoys the highest satisfaction in thus consecrating a portion of his wealth to his great Benefactor. It is indeed a lasting monument of what the zeal and industry of a few may accomplish, where there "is first a willing mind." Long may it remain to cheer and bless these munificent founders and their posterity; and in the great day of final account, may it "appear that thousands were born for glory here!"

D.

For the Churchman.

MR. EDITOR,—Few questions have been proposed, in connexion with the discussion of the subject of "societies," more important than the one which is submitted by your correspondent "Sextus," in the Churchman of the 24th of December: "May not a society adopted by the Church, and in theory responsible to the Church, govern in fact the Church itself?" In other words, may not the "Church," which is a *society*, approve and adopt another form of association, responsible to it or not, which may in fact govern the Church itself?

I apprehend it may. And I venture the opinion, that the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America" is a case in point. The Church, by her representatives in General Convention assembled, in August, A. D. 1835, did adopt a society, the same above mentioned; which not only may, but unquestionably will, govern the Church, so far as the particular subject of missions is concerned: if it does not, it will fail to fulfil the expressed wishes of the General Convention. By an unaccountable oversight, (as it appears to the present writer,) the Church, immediately after having avowed, (what all seemed to consider an incontrovertible principle,) that itself was a SOCIETY for missionary purposes among others, proceeded, forthwith, to organize and adopt another form of association, to be composed of her own members, and to be governed by a "Board of Missions," over which it retained no other control than a triennial election, and to which the whole subject of missions is transferred.

That this is a true statement I appeal to facts. Before the year 1835 there existed the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." In General Convention during the summer of that year, an amended constitution was adopted by that Society, and approved by the Convention. The first article of the present constitution provides, that "this institution shall be denominated 'the Domestic and Foreign Missionary Society of the Protestant Episcopal Church,'" &c The second article states that, "the Society shall be considered as comprehending *all persons who are members* of the Church." The third article provides "a Board of missions," and the fourth article devolves upon this Board the superintendence of *the general missionary operations of the Church*, with full powers, not co-ordinate, but exclusive. The only control which the General Convention has reserved to itself over *the missionary operations of the Church*, consists in the appointment of the members of the "Board" once in three years. "May not this Society, adopted by the Church, and in theory (not) responsible to it, govern in fact the Church itself?" I would respectfully suggest, whether, if the Church shall adopt a course precisely similar with the Sunday School, Tract, Education, Bible and Common Prayer-book distribution, and other departments of its own work, it will not have constituted so many different associations to supersede and control itself?

Still it appears to me that the *principle* which the Church has avowed ought not to be abandoned It may require time to bring it into full and perfect action, but when it is so brought it will work well, as every principle of undoubted truth will. It appears to me, (I say it with great deference,) that all the evils which can possibly arise from the case already acted upon, or from other cases in which the principle may be brought to bear, may be avoided by keeping in mind that the Church is a SOCIETY of the LORD'S own institution, having a divine constitution which cannot be amended, and that it is already fully organized for every form of action, having all its arrangements and relations well defined. Within the Church its organization is wisely determined, and it is respected as partaking of a sacred character. Its conventional forms too are the result of long and tried solicitude, in which the different orders of the Church are all represented, their powers defined, checks and balances provided; and so far they have secured entire respect throughout all our borders—"*Esto perpetua*." The same cannot be said for the new form of anomalous delegated legislative power, which has been given to our Board of Missions, neither will it help the matter to go on and organize other new societies out of the *one only society* which ought to be known among us. Let it be understood and proclaimed abroad, that the CHURCH is a society for Missionary, Sunday School, Tract, Education, Bible and Prayer-book operations, and for every other form of holy effort in which it is proper for her members to engage; and I do not see how its affairs can ever be swayed, either by an improper *interior* or *exterior* domination. The control of all its affairs will be in its own hands.

SEPTIMUS.

Philadelphia, January 4, 1837.

For the Churchman.

MR. EDITOR,—I am certain that none of your readers has perused, or will peruse, with more pleasure than I have, your very able article, in your paper of January 7, headed EXCLUSIVENESS. But I will not eulogize it. It must, I humbly think, find a ready sympathy in every intellect capable of appreciating, and every heart capable of loving, the truth. Many such there [illegible] which you, doubtless, had in view, the enforcing of what *you believe* to be *truth;* but none, I apprehend, who will not give you the credit of having written in the true spirit of *Christian honesty*.

My present purpose – strange as it may seem after such an introduction—is to *differ from you*. You state that the validity of non-episcopal baptism is admitted by those whom you well designate – for every body knows your meaning – as Bishop Hobart's friends.

Now, Sir, it is not my purpose to provoke or engage in any controversy or to say aught respecting the merits of the sentiment which I now understandingly pronounce to be entertained by many of Bishop Hobart's friends—namely, the *invalidity of non-episcopal baptism* By how many I know not: by enough, however, I do know, to justify a demur respecting a contrary doctrine being attributed to Bishop Hobart's friends, as a body

One of that body I deem it my happiness to be It was my privilege may I not say my blessing? – to be the intimate friend of that holy man during his sojourn on earth. And often – oh how often! has the thought been brought home to my mind, that if he could have lived to see how the principles for which he so earnestly contended have diffused themselves throughout our Church, and been the foundation of its present harmony and efficiency, and of the strong hold which it has on the confidence and respect of judicious and well-ordered minds among the denominations around us, he would have thanked GOD, and taken courage to proceed in his holy work in the cause of CHRIST and his Church.

But to the point. I beg leave, as one of Bishop Hobart's friends, and in the name of a large body of his friends, to protest against our having attributed to us the doctrine, that every man, woman, and child, is an authorized minister of a Christian sacrament.* As I said above, I do not mean to enter into the merits of the negative position which we conscientiously take on this point. I am not anxious to have any controversy on the subject; not that I fear the result: for on this, as every other subject, discussion must end in the triumph of truth: but because I much value the old adage, *Leave well alone.* The public mind is fast getting right on this subject; and I very much mistake if another generation will pass away before it will be considered almost as much a matter of course, when a dissenter wishes to join our communion, for him to do so through baptism, as for a dissenting minister, when wishing to serve at our altars, to seek the privilege through ordination.

FINIS.

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* The Editor begs leave to remark that this was not the doctrine ascribed to Bishop Hobart or his friends: it was simply said that they allowed the validity of such baptism. This, it will be observed, is not denied by "Finis," whose exception to the general rule we readily allow.

WE read in our books of a delicate Athenian being entertained by one much given to hospitality. Finding anon that another was received with like courtesy, and then a third, he grew very angry. "I thought," said he, "I had found a *friend's house*, but I am fallen into an inn, to entertain all comers, rather than a lodging for some private and especial friends." On this story, the admirable Hales thus expresses himself: "Let it not offend any, that I have made Christianity rather an inn, to receive all, than a private house, to receive some few; for so both precept and example teach us to extend our good offices not to this or that man, but to mankind; like the sun, which ariseth not on this or that nation, but on all the world. Julian observes of the fig tree, that above all trees, it is most capable of grafts and scions of other kinds, so far as that all variety will be brought to take nourishment from one stock. Beloved, a Christian must be like unto Julian's fig tree, so universally compassionate, that so all sorts of grafts, by a kind of Christian inoculation, may be brought to draw life and nourishment from his root."—*Hales.*

THE CHURCHMAN.

SATURDAY, JANUARY 14, 1837.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

VOLUNTARY AND IRRESPONSIBLE.—"It is strange," says the 'cute Editor of the Boston Recorder, "how people will cheat themselves with words. In the Presbyterian and Episcopal Churches," he continues, "large parties are talking very earnestly against 'voluntary associations.'" And then the Editor lectures, like a Greek metaphysician, on the nature of "action," which he divides into three kinds: "voluntary, involuntary, and compulsory;" and at length arrives at the profound conclusion, that *all associations are voluntary:* the Episcopal and all other Churches, the Temperance and all other societies, are all "voluntary associations," and so must continue to be until their officers have power to compel obedience "at the point of the bayonet."

It is strange, say we, how the Bœotians can cheat themselves into a conceit of superior wisdom, and display their wares to edify and astound the Athenians. In a paragraph in the Churchman of December 10th, the heading of which probably furnished the theme of the essay just alluded to, the Editor of the Boston Recorder will find the result of his labored disquisition assumed as an axiom, or a proposition too plain to require proof. The word "voluntary," we there say, "may be applied to societies of every kind, political, mercantile, ecclesiastical," &c. We have all along supposed it too plain to be doubted by any man in his wits, that all associations entered into by free agents are voluntary associations; and that the great majority of voluntary associations are justifiable.

On this point, our philosophy leads us further, and inclines us to take stronger and more comprehensive ground in behalf of the "voluntary" principle than is assumed by the Editor of the Boston Recorder. He says, that all action is either voluntary, involuntary, or compulsory: we say, on the contrary, that all the action of moral agents—the only kind of action which is at all to the purpose – is voluntary. "Involuntary action," he argues, "belongs to *dead* matter." That only is properly said to be "dead" which has once had life; and, therefore, we say, with submission, that "involuntary" action belongs to *inanimate* matter, as well as to *dead* matter, and to living and animate matter, as well as to inanimate. But, belong to what it may, it is, by the Editor's own showing, no more to the purpose than the twitching of a muscle, or the crackling of fire.

Any man who may undertake to refute the infidel sophistry of Hobbes will find himself, we fancy, sadly cornered, unless he is prepared to maintain that *compulsory* action is as really *voluntary* as any other kind of action A man may be *carried* to prison: in this case he is *passive;* and the action which takes him thither is not his own; but if he goes himself the action is *voluntary;* and its being performed "at the point of the bayonet" only shows that he *chooses* to go to prison rather than have a bayonet run through his body.

We have, on a former occasion, sufficiently defined the meaning of the word "voluntary," in its application to the class of societies, the structure and tend[illegible] so objectionable. We believe that JESUS CHRIST has instituted a society which he has authorized, commissioned, and empowered to achieve the moral and spiritual renovation of men. This society is in one sense a "voluntary" society, because all men, in the exercise of their natural freedom, may enter it, or not, as they choose: in another sense, it is not a "voluntary" society, because all men to whom its claims are exhibited are under a moral obligation, arising out of the injunction of its Founder, to enter it. In this latter view, the Church of JESUS CHRIST is distinguished, as we think, from all other Moral and Religious societies, which can plead no such injunction or commission in their favor: and we object to such societies, because they seem to us to impeach the sufficiency of the one divine society; tending to disparage it in the estimation of the world, and ultimately to subvert it. Congregationalists, we believe, recognise no other obligation to enter into any society than that which arises from the prospect of its beneficial tendency. The distinction which we make, therefore, and which, in our judgment, places the Christian Church on a point of loftier elevation than any other Moral Reform society, is, in their judgment, null and void; inasmuch as they recognise the same obligation to enter into the Temperance Society (the same, we mean, in kind, not in degree) as into a Christian Church. Still, on our views of church polity, the distinction is good, and the difference between the Church of CHRIST and other Moral and Religious societies, arising out of the obligation which we conceive ourselves to be under to join the former, and the want of all such obligation to join the latter, is so marked, and of such a nature, as to justify us in calling *them* "*voluntary* societies," in opposition to *that society*, entrance into which is made *obligatory* on all mankind.

Now, begging pardon for the illustration, which is in a manner forced upon us by the allusion to "compulsory" action, suppose our opponents were invited to go to jail, and should object to doing so on the ground of its being a *compulsory* society, would their objection be removed by their being told that it was, as it really is, a voluntary society? And yet this argument is just as pertinent and just as valuable as the reply which is given to us: for when we object to the Temperance Society as a voluntary society, they think to silence us by saying that the Church is a voluntary society.

The truth is, such a reply is no better than a quibble. As all action is voluntary, so all associations are voluntary. A jail, the Church, and the Temperance Society are all voluntary associations. Herein they agree: now let us discriminate them. The jail is entered under the restraint imposed on our liberty by natural force, and thus becomes a *compulsory* society: the Church is entered under the restraint imposed on our liberty by divine command, and thus becomes an *obligatory* society: the Temperance, and such other enclosures, are entered without any restraint imposed either by human force or direct divine precept, but in the exercise of a liberty as wanton as that ascribed by Job to the wild ass's colt, and are therefore, *par eminence*, "voluntary." In the *world* the distinction between *voluntary* and *compulsory* is palpable and easily recognised, and men are in no danger of confounding the bridewell with the Temperance Society, because both happen to be, in a certain metaphysical sense, voluntary associations. In the Episcopal Church the distinction between that which *is made* obligatory by the WORD of GOD, and that which is *supposed* to be so by the feeble understandings and unlicensed fancies of men, is equally palpable, familiar, and recognised; and its members are therefore in no danger of confounding the Church of GOD with the Temperance Society, merely because both are in a metaphysical sense voluntary associations. Congregationalists, it seems, can appreciate the distinction which is made *in the world* between a *compulsory* and a *voluntary* society, but not that which is made *in the Church* between the obligatory and divinely-instituted society and all other voluntary societies. We certainly regret their inability to perceive the distinction, and still more the low standard of Christian opinion among them which it seems to us to argue. Nevertheless, as we cannot remove the inability, we are content to give up the *word*, and on the whole do not regret that the author of "Protestant Jesuitism," (who would seem from this to have known their habits of thought better than we,) has so far condescended to their infirmities, as not once to apply the word "voluntary" to the societies to which he objects, but always to designate them by the more distinctive term "irresponsible," or others equally expressive.

But let these societies be designated by what name they may, the objection to them is still the same, and it argues in their advocates a thorough consciousness of the weakness of their cause, to take refuge, as they do, in the ambiguity of words, instead of manfully meeting the argument which is brought against them. The author of "Protestant Jesuitism" has proved, by arguments drawn from reason and experience, that societies (designed for the accomplishment of *moral and religious* ends) which are self-constituted and independent of the Christian Church, will be, in their operation, unavoidably brought into hostile collision with the Christian Church; that they erect arbitrary and factitious standards of public opinion, and seek to force them on the community by an insidious and encroaching system of impertinent inquisition and oppressive tyranny; and that they thus tend to infringe on the rights of private judgment and deprive us of our Christian liberty.

"The *Christian faith* and the *Christian liberty*," says a venerable father of our Church, "are, of all other, the choicest jewels whereof the Lord JESUS CHRIST hath made his Church the depository." As members of the Church of CHRIST, we conceive ourselves to be invested with this liberty, and it is our *right* to maintain it for ourselves, and our *duty* to guard it as the sacred deposite of GOD in his Church. In this capacity we are styled by an inspired apostle, (1 Cor. vii 22,) "The LORD'S freemen," and are in another place assured that we "*have been called unto liberty*." To the authority of the Church, in all her lawful commands, we yield a *voluntary* obedience, and acknowledge a *voluntary* subjection; and this without any diminution, but rather an increase of the unrivalled honor of being "THE LORD'S FREEMEN." But to human societies, which are termed *voluntary*, for no other reason than that they are the mere creatures of *man's will*, we own no subjection, and refuse all obedience. For, "being the LORD'S freemen," says the author above quoted, "we infinitely abase ourselves, and disparage our calling, when, of freemen we become slaves, and make ourselves of GOD'S, men's servants: incomparably more to our own dishonor than if one that is free of a rich company, and hath borne office in it, should, for base respects, bind himself apprentice again to a master of a poor con[illegible] trade. It is with a view to preserve this liberty, and to avert this dishonor, that we have PROTESTED, and shall continue to PROTEST, against the encroachments of the Temperance and all similar societies, by whatever name they may be called. "They that positively make that to be sin," continues the same author, (who thus, two centuries ago, chastised the wayward fathers of our modern usurpers) "which the law of GOD never made so to be, how can they be excused from symbolizing with the *Pharisees* and the *Papists*, in making the narrow ways of GOD yet narrower than they are, teaching for doctrines men's precepts, and so casting a snare upon the consciences of their brethren."

But, continues the Boston Recorder, one society is as responsible as another: the Temperance Society is as responsible as the Episcopal Church: all are responsible to public opinion. On this view of the subject we propose to offer some remarks in our next.

REV. DR. TYNG AND THE TEMPERANCE SOCIETY.—The subjoined communication from the Rev. Dr. Tyng was received at the office of the Churchman, on Thursday morning last, but was not seen, or known to have been received, by the Editor, until the day following, at which time our paper had gone to press, and part of the impression been struck off. We think it proper to mention this fact; for if we had sooner known that Dr. Tyng intended publicly to avow his identity with "S. H T." we might have refrained from a severity of expression which, however just, could not have been applied to a clergyman of respectable standing, with the same propriety as to an anonymous writer. As the matter stands, however, we can but assure Dr. Tyng, in the words of an old divine, whose long and bitter experience had taught him the most effectual means to exorcise the factious spirit of Puritanism, "I was willing to *sharpen* my stile, I confess, that it might enter: as it was but needful where the skin was *callous*. But with the only intention, by putting the patient to a little smart, at the first piercing of the sore, to give future ease to the part affected; and not at all, by angering the sore, to make it worse."

We beg permission to correct Dr. Tyng in one expression. In his letter to Mr. Conyngham, he says, "The Churchman has lately accused me of an inconsistency of conduct in regard to the Temperance Society." This is inaccurate: we made no accusation, nor did we at all use the word "inconsistency." We merely placed two separate facts in juxta-position, leaving our readers to form whatever judgment of them they pleased. The "inconsistency," therefore, if there were any, was an inference of Dr. Tyng: to this we should not object; but the further inference, that we have preferred against him an *accusation* of inconsistency, we beg leave to disclaim.

It is proper to add, that our statements were made on a responsible authority, who, when he reads the annexed documents, will take the course which justice may require.

To the Editor of the Churchman.

Philadelphia, January 3, 1837.

SIR,—Allow me to ask, as a necessary act of justice to myself, the insertion in your paper of the following letters. I have no hesitation in avowing the identity of "S H T." with myself. Though I should not have undertaken any work of mere personal defence of my own accord.

Yours respectfully,
STEPHEN H. TYNG.

From a Clergyman in Pennsylvania to Stephen H. Tyng.

December 27, 1836.

Rev. and dear Sir,—I have observed an article in a late Churchman in which you are represented as having opposed a resolution, in a State Convention, designed to obtain from that body an expression approving of the temperance cause.

Your known interest and attachment to this cause induce me to believe that the above circumstance is capable of an explanation, which would serve to protect you against any impression, that you have been, in any respect, inconsistent with yourself; as also of service to the cause which you are laboring to sustain.

Respectfully and affectionately yours.

From Stephen H. Tyng to Redmond Conyngham, Esq.

Philadelphia, December 30, 1836.

Dear Sir,—The Churchman, a paper published in New York, has lately accused me of an inconsistency of conduct in regard to the Temperance Society, in reference to which some of my brethren in the ministry have requested a personal explanation The fact relied on for proof is, my opposition to the introduction of a resolution presented by the Rev. Mr Reynolds to the Pennsylvania Convention of 1833 Your own connexion with that circumstance leads me to apply to you for a recollection of the facts as they occurred. My own history of the matter is simply this:—Mr. Reynolds offered a resolution expressing approbation of the Temperance Society. Bishop White immediately arose, and, with some animation, protested against the introduction of the subject to the Convention. I was sitting on the kneeling-bench of the chancel (in St. James' Church) at the time. I arose, after the Bishop's remarks, and spoke a few words to this effect: "I am, Sir, a manager of the Temperance Society, and have been known as an advocate of its cause. Upon this subject, therefore, I cannot be misunderstood I perceive that the introduction of this resolution is likely to destroy the harmony of this body, and not to benefit the cause of the Temperance Society. I hope, therefore, the gentleman will agree to withdraw his resolution." Then, Sir, if I am not mistaken in your person, you arose, in the front pew, and remarked, "I am also a member of the Temperance Society, and am attending the Temperance Convention in this city at this time, as a delegate, and I also desire the gentleman to withdraw his resolution."

Now, Sir, if these facts are present to your recollection, may I ask you to state the fact in a few lines of reply.

Your friend and servant.

From Redmond Conyngham, Esq., to Stephen H. Tyng.

Lancaster, January 2, 1837.

My Dear Sir,—In my recollection, the circumstances to which you have directed my attention, in your letter of the 30th December, 1836, were briefly these:—During the sitting of the Convention of the Protestant Episcopal Church, in the Church of St. James, the Rev. Mr. Reynolds submitted a resolution to their consideration, recommending the formation of temperance societies in the several congregations of their respective churches throughout the Diocese; which was seconded by Captain Thomas Robinson. The excellent and venerable Bishop White, who presided, opposed its introduction, with the apposite remarks, in his usual felicitous and energetic manner. When he concluded, you arose, in the front of the chancel, and said, "I am, Mr. President, a manager of the Temperance Society, a delegate to the Temperance Convention, have been, and am, an advocate for the cause. Upon this subject, therefore, I cannot be misunderstood It appears to me, that this resolution to do good ought to receive the unanimous assent of the Convention, or more injury than benefit would accrue to the cause which it was, no doubt, the intention of the mover to promote. I, therefore, hope the gentleman will withdraw his resolution"

I then arose in the front pew and spoke: "I am also a member of the Temperance Society, and a delegate to the Temperance Convention in this city; and I also request the gentleman to withdraw the resolution." The resolution was accordingly withdrawn. These are the facts. I give the purport of your remarks, although I may be mistaken in their language. I read the article in the Churchman, and mentioned to my family its inaccuracy at the time. I am happy to have it in my power to assist you in your elucidation.

Sincerely and truly your friend,
Redmond Conyngham.

A Good Sign.—We have been pleased to see that several of our exchange papers contain suitable recognitions of Christmas. On our last page will be found a beautiful effusion, taken from a Congregationalist paper: the "Presbyterian" also, of last week, contains "a Christmas Address," and even the Baptists advertise "Christmas presents."

The Peputians.—These were an ancient sect of heretics who taught that women were empowered to preach and administer the sacraments. Bellarmine and other Romanists of his day, used to charge the revival of this heresy on the Protestants, in allusion to which, an old divine of our Church says, in the conclusion of the twenty-fifth chapter of the third book of his folio, "Thus then the fourth supposed heresy we are charged with, proveth to be nothing but a divelish slander of this shamelesse Jesuite." Alas, Dean Field! hadst thou lived in this enlightened age, thou hadst failed to prove the charge of slander on the "shamelesse Jesuite." Thou wouldst often see such statements as the following, from a class of reverend divines who probably never heard of the Peputians, nor till lately of the Aquarians, (the fathers of the modern "Temperance Societies,") and who little wot, that many of their glorious schemes are but the re-enactments of ancient heresies. One of this number, in describing a "protracted meeting" held in his congregation by the Rev. J. Burchard, says, "I would not omit to state, that during the intervals of public services at the sanctuary, Mrs. Burchard had her meetings of the females of my congregation and their children to instruct them in the principles of the *Abrahamic covenant!*"

We are sorry to learn that the Rev. Moses Marcus, an esteemed clergyman of our Diocese, has been exposed to an unpleasant annoyance, in consequence of the identity of his name with that of another man of very different character. We allude to the fact, that a paragraph has recently appeared in some of the papers, giving an account of a fraud committed in London, 1830, by a man of the name of Moses Marcus, whom some have supposed to be the same with the clergyman, a mistake to be accounted for in part by the fact of Mr. Marcus being an Englishman, and but a short time resident among us. The suspicion is so extremely improbable, that it is matter of surprise that any can be found to harbor it. But whatever foundation for it may be imagined to exist, is completely swept away by the following documents, which Mr. Marcus, with a sensibility naturally felt, when reputation is at stake, has requested us to publish. Mr. Marcus has also placed in our hands other evidence to the same effect, which we deem it quite unnecessary to insert.

A publication having appeared in several newspapers, charging fraudulent dealing, in London, in the year 1830, on one Moses Marcus; and the Rev. Moses Marcus, Rector of Christ Church, Cowneck, formerly of England, having understood that anxiety is felt on the part of some of his friends, lest the alleged fraudulent dealing might be supposed to have been perpetrated by him, I have, at his request, examined a variety of documentary evidence, going clearly to show that he was, at that time, resident, not in England, but on the Continent of Europe, and that he had then been, for many years, and continued to be, up to the time of his embarkation for this country, a highly respectable and respected clergyman of the Church of England.

I therefore deem it my duty to state my entire confidence that the Rev. Moses Marcus aforesaid is not *the* Moses Marcus against whom the above allegation is made.

The Rev. Moses Marcus' reception into the Diocese of New York was on amply sufficient evidence of his respectable standing as a presbyter of the Church of England—evidence, of which I have never had reason to doubt the genuineness or the credibility.

Benjamin T. Onderdonk,
Bishop of the P. E. Church of the State of New York.
New York, January 6, 1837.

Ostende, 25 *Avril.* 1832.

Je soussigné Consul de Sa Majesté Britannique, certifie que le Sieur Moses Marcus porteur du présent, remplit actuellement et a rempli depuis deux annies les fonctions du ministre de l' Eglise Episcopale Anglicane à Ostende.

En foi de quoi je lui ai delivré le présent pour lui servir ou besoin sera.

G. A. Fauche,
Consul de S. M. B.
L. S. British Consulate, Ostend and its dependencies.

I have carefully compared the above with the original, and find it to be an entirely correct copy.

Benjamin T. Onderdonk,
Bishop of the P. E. Church in the State of New York.
New York, January 6, 1837.

Church in Canada.—Our readers will recollect that we inserted, some time since, a notice of the proceedings of a meeting of clergy of the Church of England in Upper Canada. Soon after, a correspondent, "Philo," suggested a delay in giving a favorable opinion of those proceedings until it was known—as then it was not—that they had the approbation of the Bishop of the Diocese. We have just received a communication from "A Presbyter of the Diocese of Quebec," on the subject of the above proceedings; but as it does not give satisfaction on the point in hand—*the approval of the proceedings by the Bishop*—we must decline inserting it. The Bishop of Montreal, the able and excellent coadjutor of the Bishop of Quebec, and, we understand, vested with full powers of jurisdiction in the Diocese, has been, for some months, at his post. Evidence from our respected correspondent, or any other credible source, that he approves of the proceedings in Upper Canada, will be cheerfully inserted by us, and operate favorably on our opinion of those proceedings. Till that is afforded, however, we must be excused from taking any further notice of them.

Episcopacy.—The admirable demonstration of the divine origin of episcopacy in the Church of Christ, contained on our first page, is the more valuable for being written by a Continental divine and a leading member of the synod of Dort, whose theological views and connexions would have inclined him, had truth permitted, to take an opposite view of the subject. The article referred to was translated by Bishop Hall from the Latin of Scultetus, and was published by him as an *ad hominem* answer to the Puritans of his day, who used to sustain their opposition to the Church by appeals, equally noisy and unfounded, to the authority of the Continental divines. It may be found in Bishop Hall's works, from which we have taken it. In our next we shall publish a kindred article of the same divine, derived from the same source.

Dr. Bedell.—On our last page will be found valuable letters from two clergymen in our Church, proving beyond all doubt, that Dr. Bedell in the latter part of his life became sensible of his error in neglecting to exhibit the distinctive doctrines of the Church, and had resolved, if God had restored him to health, to atone for his former deficiency.

The Rev. William Staunton has arrived in this city, to enter on the duties of Special Agent of the General Protestant Episcopal Sunday School Union.

Extract from Bishop Onderdonk's sermon preached at the consecration on the 5th instant, of St Andrew's Church, Richmond, Richmond county, New York.

"The peculiarity of the case, beloved brethren of this parish, which has at this time brought me among you, adds greatly, I assure you, to its interest. It is now, indeed, nearly a century and a quarter since, in the devout design of its founders, this house was given to the Lord. It has, during that long tract of time, been the hallowed spot whence the offering of devout and holy affection has ascended acceptably, we doubt not, through the merits of the Redeemer, to the throne of grace. Still the Church's solemn act of consecration has never been performed therein, because, at its erection, and for more than sixty years after, our country was destitute of that chief ecclesiastical officer to whom, from ancient times, the solemn act of consecration has been assigned. In other parts of our country the good precedent has been set, when churches, thus circumstanced, have undergone essential alterations or repairs, then to have them made the subjects of solemn consecration. Such is eminently the case with yours. The beautiful and commodious repairs and improvements which I see before me, render the solemnities of this day peculiarly appropriate; and you have well done in that you have asked them. I had hoped to have it in my power to present, on this occasion, a short outline of the history of your venerable parish. The materials at hand, however, collected in our mother country by the recent laborious research of a respected brother in the ministry;* are so scattered over voluminous collections of manuscripts, that time has not been allowed for the necessary investigation. A practical reflection or two, however, growing out of the antiquity of your parish, suggest themselves to me as proper before closing the discourse.

"Long, dear brethren, have many of you enjoyed in these walls the benefits of the services, ordinances, and instructions of the sanctuary—long under a venerable father in the Church,† whom it would have rejoiced me to have with us on this interesting occasion, and whose heart and prayers, in the distant scene of his apostolic labors, I doubt not are this day in full unison with ours; and longer still under the son of his affections, who yet continues—long may he continue!—to walk among you in that father's steps of pastoral love, fidelity, and usefulness. Yes, brethren, such have been, such are, your privileges. What improvement have you made—what are you making of them? There may be those among you whose memories embrace the whole of the nearly fifty years of the incumbency of your last and present pastors.‡ The most of you have, resided in the parish long enough to have had mournful convincing evidence of the uncertainty of the time when each must be called to account for the improvement of the blessings with which God has surrounded him. You have seen the call given to the hoary head, the mature in years, and the young. The gay have been torn from the circle of their enjoyments, the rich from their treasures, and the men of business from their avocations; and the healthy have been cut down in all their freshness, and all their vigor. The hardened sinner has been taken in the midst of his iniquities; the procrastinator before the anticipated convenient season of reformation had arrived; and the soul halting between God and the world, before the good part was chosen.

"Yes, and you have seen, too, how the afflicted Christian has found comfort in these walls, how the humble penitent has been cheered, how the sinner has been brought to conversion, how the pious has been stablished, strengthened, settled; and how the Christian's path to the tomb has been smoothed and rendered happy, and his entrance into the valley of the shadow of death brightened by the beams of the Sun of Righteousness.

"Shall such reflections, brethren, be lost upon you? I hope not. I earnestly pray to God that they may not. I exhort you, as you love your own salvation, that you see—and see without delay—for I need not tell you that the delay of a day may be the loss of eternity—oh see, that such reflections, powerfully awakened by the present solemnities, be not lost upon you. Let, I beseech you, this day of renewed entrance into your house of prayer, in its new and beautiful aspect, and of its solemn consecration, be your day of renewed devotion of yourselves, your souls and bodies, all that you are, and all that you have, as a living sacrifice, holy and acceptable unto God."

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* Rev. Dr. Hawks.

† The Right Rev. Richard C. Moore, D. D, Bishop of the Diocese of Virginia.

‡ Bishop Moore had been rector of St. Andrew's about twenty-one years, when he removed, in 1808, to St. Stephen's Church, New York, and was immediately succeeded by his son, the Rev. David Moore, the present rector.

Religious Opinions and Character of Washington. By E. C McGuire. A Christian is the highest style of man. New York: Harper & Brothers.

We have already published extracts from this book at second hand. It is considered, and we believe very justly, one of the most interesting and valuable books which the press has lately produced. Its title and design are its best recommendation.

Guide to Church Fellowship.—We give an extract from this excellent book of Mr. Brittan today, and have marked others for insertion. Further examination has confirmed our opinion of its merits.

Letters to Young Ladies. By Mrs L. H. Sigourney. Third edition. New York: Harper & Brothers.

We spoke well of the former edition of this work, and having had no reason to change our minds, are glad that it is brought to a third edition.

For the Churchman.

To the Secretary of the New York Protestant Episcopal Tract Society.

November 18, 1836.

Dear Sir,—In view of the efforts now making to force upon the community generally the publications of general societies,* and of the various methods by which, through the press, the efforts of the pastor are counteracted, it is the present writer's intention to exert himself to place a bound set of the publications of your Society in the hands of every family *connected with the congregation of which he has the charge*. But to enable him to effect this object, they must be furnished at very reasonable prices; and in a plain but substantial binding. The volume should be thin. The money will be forwarded for six to twenty sets so bound, by the first of January next, if the prices at which they can be furnished be signified through the columns of the Churchman.

A Country Clergyman.

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* Allusion is here more particularly made to what is called "The Volume Enterprise."—See American Tract Society's Reports.

"A Country Clergyman" is informed that he will be supplied with all the tracts now published, amounting to about one hundred, for the sum of *eighty-seven and a half cents per set* They may be bound in *five volumes*. The expense of binding (half red) will be *twenty cents per volume*.

The controversy between Bishop H. U. Onderdonk and the Rev. Albert Barnes, which forms a separate volume, may be had for *twenty-two cents per copy, in cloth*, or for *thirty-five cents per copy* in a style of binding to correspond with the other volumes.

A. T. B.

For the Churchman.

At a meeting of a number of Germans favorable to the doctrines and worship of the Protestant Episcopal Church, residing in the Eastern part of the city of New York, and duly convened after public notice on two successive Sundays, agreeably to the provisions of the statute, on the evening of Monday, the 2d instant, at the room, corner of Allen and Houston streets, Mr. George Mills was called to the chair, and Mr. Christian G Mueller was appointed secretary. Rev. L. P. Bayard and Mr. Frederick Loecher were chosen as witnesses to the transactions of the meeting. The following persons were then duly elected wardens and vestry:—

Wardens.—Daniel Bachman, Jacob Zimmerman.

Vestrymen.—Peter Wolf, William Long, Christian Wantz, Frederick Loecher, Dieboed Willeman, Peter Liemon, J. D. Fitch, A. F. Lee.

Easter Monday was appointed the day for all succeeding annual elections for wardens and vestrymen; and the name or style of the corporation decided upon was, the German Episcopal Church of St. Timothy.

Thus has a commencement been made toward the religious and moral improvement of a large and interesting portion of our foreigners, natives or descendants of those who have left the land of Luther, and who find the true Protestant faith for which he contended embodied in our articles and liturgy, and maintained by our clergy. An edition of the morning and evening prayer in the German language, and also of the Catechism of the Protestant Episcopal Church, are in a course of publication, and will, we trust, materially aid the zealous efforts of Mr. Mills for the instruction and spiritual benefit of his countrymen.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

Septuagesima Sunday, January 22, St. Thomas' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church, A. M., Zion Church, P. M.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Episcopal Acts by the Bishop of this Diocese.—On Thursday, January 5, the Bishop of this Diocese consecrated St. Andrew's Church, Richmond, Richmond county. The instrument of donation was presented, in the name of the vestry, by Mr. Joseph Bedell, one of the wardens, and read by the rector, the Rev. David Moore. The sentence of consecration was read by the Rev. William H. Walter, rector of St. Paul's Church, Tompkinsville, Richmond county, and the morning prayer by the Rev. William M. Carmichael, rector of St. George's Church, Hempstead, Queen's county, assisted by the Rev. Francis H. Cuming, rector of Calvary Church, New York, who read the lessons, and the sermon preached by the Bishop.

St. Andrew's Church was erected more than sixty years before the revolutionary war. But there being then no bishop in our country, it was not consecrated. Having, however, just been thoroughly renewed in the interior, the vestry followed the good precedent set in the case of churches similarly situated in other parts of the Union, by now requesting its consecration.

The Rev. William Staunton has resigned the rectorship of St James' Church, Roxbury, and accepted an unanimous call to the "Special Agency" of the General Protestant Episcopal Sunday School Union.
Christian Witness.

Diocese of Michigan.—A confirmation was held on the first Sunday of the month, in Detroit, by the Bishop of the Diocese of Michigan, when 23 received the ordinance; 17 of whom were additions to the communion, the rest having been communicants before. *Gambier Observer.*

Encyclopædia of Religious Knowledge.—Several weeks since a correspondent requested some information in respect to the *impartiality* of this work, and we promised to attend to his request. Our correspondent has recently put us in mind of our promise, not yet fulfilled. He remarks—"You said *next* week, but it has not yet come I must *suspect* the editor of leaning toward the Baptist side. I would be glad to know whether I am right." Our brother's suspicion in this case is as well founded as a thousand suspected things, which are converted into reports and labelled "*facts*," and are then sent through the community, first in whispers, then in the newspapers.

Our apology to our friend for neglecting his request is, "*We have not had time*" to examine the Encyclopædia of Religious Knowledge since we promised We have, however, seen one or more [?] critical notices of it, containing proofs, drawn from the work, that it is *not impartial;* that the author or compiler did in fact lean toward the denomination to which he belongs. As we have not examined the book thoroughly, we cannot say how often he thus leans, or into what mistakes this bias has led him.—*Southern Religious Telegraph.*

The Clergy Reserves.—The great question of the Clergy Reserves is now before the House. The following resolutions, for which we are indebted to Anthony Manahan, Esq., were proposed by Mr. Draper.

1st. That the diffusion of religious knowledge and instruction throughout the community is a matter of the deepest importance to the best interests of the Province.

2d. That in the opinion of this House it is neither wise nor prudent to leave the Christian religion without any provision for its dissemination throughout the Province, or for the support of its ministers other than voluntary contributions, but that such provision should be to a certain extent at least secured by law.

3d. That the Clergy Reserves afford the means of making such a provision, and that the application of them to this exclusively religious purpose, will be consistent with the object for which the Imperial Parliament most wisely designed them to be set apart.

4th. That it is not expedient to confine the allotment and appropriation of those Reserves, to one Church alone, but that it will more conduce to the welfare of this Province, and to the religious instruction of its inhabitants, to apportion them among the leading Churches or bodies of Christians therein.

5th. That the distribution and specific appropriation of the funds to be derived from such allotments should be left to such body or bodies, person or persons, as by the canons, constitution, ordinances, and discipline of each of the said Churches, are entrusted with the government and control of such Churches, subject to no limitation or restriction other than that they be devoted strictly to religious purposes, and that an account of their expenditure be annually rendered to the Legislature. That the continued changes taking place in this Province by immigration, render any mode or principle of distribution founded on the present state of the different Churches or religious bodies unsatisfactory, and that it will be more expedient to resort to the mother country, from which our population by emigration is derived, for data upon which to base such distribution.

Kingston U. C. Chronicle & Gazette.

To the Editor of the Kingston Chronicle.

Sir,—In the Gospel Messenger of the 3d inst. is the copy of a letter transmitted from St. Denys, Upper Canada, to the New York Churchman, detailing the proceedings of the late meeting of the clergy of Upper Canada, at Toronto, in the comments upon which there occur some inaccuracies which I feel concerned to rectify

There it is said that the "*languishing* and uncertain state of the Church moved a pious and zealous Presbyter of the Diocese to address a powerful appeal to his brethren." Before proceeding with the question, I have to remark that the expression "languishing" therein employed is not only contrary to fact, but in opposition to the recorded and unanimous sentiments of the meeting alluded to, as embodied in their address to the Lieutenant-Governor; an address to which an unqualified assent was given, as well by the pious and zealous Presbyter mentioned above, as by the "learned Presbyter recently from Ohio." With the term "uncertain," especially as applicable to the future and permanent ministrations of the Church, I am not disposed to quarrel

But I proceed with the letter. We are then further told that this appeal from the pious Presbyter spoken of, "stirred up the energies of his hitherto *supine* brethren, and even the venerable dignitaries of the Church were pleased with the *new* idea." To the word "supine," as here introduced, I have a most decided objection, because it is as incorrect and inapplicable as it is offensive. Neither on this nor on any other topic connected with the general interests of their Church have the clergy, as a body, been *supine;* nor was the idea, ascribed to the already-mentioned Presbyter, by any means a *new* or an original one. As about to be made applicable to the Church of England in Canada, it clearly owed its origin to a "venerable dignitary" of the Church in this Province, and as a proof that it was not by any means regarded with supineness or indifference, it formed the subject of a grave and lengthened discussion by the body of the clergy in the presence of their venerated bishop, in 1832, and it has since been the theme of the anxious deliberations of various clerical associations in both Provinces.

I have, indeed, to remark,—for doubtless the correspondent of the Churchman, from St. Denys, will be happy to receive correct information on this subject,—that the late meeting at Toronto owed its rise to a resolution adopted by the Western Clerical Society of this Province, and *that* in connection with anxious deliberations at various preceding times.

I am willing to concede to the pamphlet in question, every merit to which it is entitled, and have no hesitation in avowing my belief that its estimation by the body of the clergy was highly creditable to the zeal and good intentions of its author. Still, I am desirous to see facts correctly stated, especially where inaccuracies are accompanied, as in the present instance, by expressions—unmerited and perhaps unmeant—derogatory to the zeal and energies of the clergy at large. Nor can I refrain from the expression of my surprise, that any gentleman, whether clerical or lay, should have given to a document chargeable with such objections, the means of so extended a circulation. If ignorant of the facts of the case, he should have abstained from comment, and left any needful observations upon the subject to those better acquainted with its history than he obviously appears to be.

I have the honor to be, Sir,
A Presbyter of the Church of England.
December 10, 1836.

The consecration, or solemn dedication to the worship and service of Almighty God, of the new parish Church of St. Philip, was performed on Thursday by the Lord Bishop, in the presence of a crowded and highly respectable congregation. His lordship was attended on the interesting occasion by the greater part of the island clergy. We noticed the venerable Archdeacon Eliot, Rev. Messrs. Garnett, Pinder, King, Parkinson, Sealy, Packer, C. C. Gill, the Rev the Principal of Codrington College, (Mr. Jones,) Rev. the tutor of Codrington College, (Mr. Smith,) Rev. Mr. Bovell, (the Bishop's chaplain,) Rev. Messrs. J. H. Gittens, jun., Barrow, and Nurse. At eleven o'clock the Lord Bishop and clergy entered the church. After the usual form of presenting the petition to the Bishop by the rector, (Rev. R. F. King,) for consecration of the church and burial ground, and the reading of the petition by the registrar, (John C Eversley, Esq.,) the religious part of the ceremony commenced by the Bishop, with the clergy, the acting chancellor, (Hon. C. Barrow,) and the registrar, walking down the centre aisle of the church and back, alternately repeating the twenty-fourth Psalm. The preparatory prayers by the Bishop being concluded, his lordship then directed the chancellor to read the sentence of consecration of the church. The morning prayers were then commenced by the rector, proper psalms being appointed for the occasion, and proper lessons read by the tutor of Codrington College. The communion service was read by the Bishop, assisted by the Archdeacon, and the Bishop's chaplain. The Bishop preached from Ephes ii. 19th and three following verses, "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit."

Following up the metaphorical figure of a material temple, his lordship adapted his discourse most admirably to the "fitly framing" and "building" of *ourselves*, our *souls*, and *bodies*, into "a *holy* temple to the Lord," enforcing with impressive energy and eloquence the duty incumbent on Christians to adorn the holy doctrines which they are taught by the exemplary holiness of their lives. All who were present, and especially the ministers of religion, must have felt the importance and value of the Bishop's solemn exhortations: and may God's grace have made the feeling, in all who were so happy as to hear them, permanent. We are all apt enough to praise the sermon and the preacher, especially when the matter is excellent, and the manner above the common run of pulpit eloquence: but how long does the impression last? Are we more firmly fixed in our faith?—more exemplary in our practice—more uncompromising in asserting our religious principles—more determined to do all we can to silence gainsayers, and to check the scoffs and banters of the profane? In short, do we carry away from the Church the scriptural doctrines we have heard, in our hearts, as well as in our heads? These are vitally important questions, which we should all, high and low, clerical and lay hearers, seriously ask ourselves. To have been hearers of the word only, and not doers, will present a fearful record at the day of judgment.

We were truly gratified to see such a numerous assembly of all ranks in the church. The building—a very superior one to what we have been accustomed to see in this part of the world—was filled to excess, and every thing was conducted with the greatest order and decorum. The erection of St. Philip's Church—commenced, as the Bishop remarked in his sermon, only sixteen months ago—is highly creditable to the architect and to the parishioners. It is substantial, spacious, and commodious, affording comfortable accommodation, we should think, to about fifteen hundred persons The style of architecture is beautifully simple and chaste The approach to it reminds one very much of an English church

After the ceremony the Rev. Mr King entertained the Bishop and clergy, and a very large company of ladies and gentlemen at the rectory house. We have seldom seen a cold collation, [and it was one of elegance and abundance combined,] to which greater justice was done.—*Barbadian.*

NOTICE.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Thursday evening, the 19th inst., at 7 o'clock.

The members of the Society are invited to attend.

By order of the Board,
Charles W. Carmer, *Recording Secretary.*
New York, January, 1837.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

By the hands of the Rev. W. H. Purviance, rector, the amount of collection made at the "monthly concert" in Christ Church, Lonsdale, Rhode Island, $10 00.

By the hands of James Swords, Esq., Treasurer of the Domestic Committee, the offerings of Trinity Church, Fairfield, Conn., received by him from the Rev. Nathaniel E. Cornwall, rector of that church, 11 62.

By the hands of the Rev. Secretary and General Agent, from Mrs. Catherine J. Magruder, Georgetown, for a set of prints, left with her by Mrs. Hill, 5 00—Mrs. Ridgely, for Greek mission, 1 00—Miss Brewer, for do., 1 00.

By the hands of Mr. John P. Austin, the annual subscription of the Rev. Charles C. Austin, Baltimore county, Maryland, 15 00.
Total, $43 62.

Jan. 10, 1837. Henry Cary, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt from annual subscribers of $50 00—A lady of St. George's Church, 5 00.
Total, $55 00.

Wm. H. Townsend, *Treasurer,*
Jan. 11, 1837. 166 Barrow-street, and Bank of America.

CITY MISSION.

The subscriber, as missionary of the Church of the Epiphany, gratefully acknowledges the receipt of the following donations:—

From Mrs. John Ridley, for the infant school, $3 00—Mrs. Lord, for the poor, $3 00.

By Swords. Stanford & Co., from C. R., for the poor, 5 00—also one piece of flannel and two dozen articles of clothing—From A. Norrie, Esq, 15 00. (10 00 for the poor and 5 00 for the infant school)—Mrs. C. M., of Grace Church, for the poor, 15 00—J. S. R, for do., 5 00—An unknown friend, 5 00.

By the Protestant Episcopal Press, from John P. Stagg & Co., 20 00.

Lot Jones, 192 Allen-street.
Jan. 11, 1837.

FIRST MISSION STATION.

The subscriber, as city missionary, very thankfully acknowledges the following receipts for the benefit of the poor:—

From John P. Stagg & Co., $20 00—A. Norrie, 10 00—Do., 5 00 for the infant school—A member of St. John's Chapel, 5 00—For the poor of the first mission station, 5 00—two dozen garments for the poor, from a friend, by the hands of the Agent of the Protestant Episcopal Press, and $15 00 from A. L, left at the residence of the missionary.

Alexander Fraser, 341 Pearl-street.
Jan. 10, 1837.

P. S. Any donations of money or clothing for the relief of the poor, left with the Agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received. A. F.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 12th, from the following persons, viz.

Rev. Henry Zell, *with remit.*—Rev. D. C. Page—Postmaster, Hartford—Samuel Miller—Henry Barton—Rev. Benjamin Hale—Rev. E. Wheeler—A. McDonald—G. W. Conrae, Postmaster, *with remit.*—Postmaster, Whitehall—L. A. Smith—James Ward—Postmaster, Adrian.

Received by the Gen. Prot. Episc. S. S. Union.

Horace Chase—Robert Graffin, *with remit.*—B. H. Randolph—B. M. Bostwick—John B. Clemson—E. Y. Buchanan, *with remit.*—Postmaster, Washington.

GUIDE TO CHURCH FELLOWSHIP.

Just published, and for sale by the Protestant Episcopal Press, wholesale and retail, a good supply of *Communion of the Saints, or a Guide to Church Fellowship.* By the Rev. Thomas S. Brittan, rector of St. Paul's Free Church, Brooklyn.

From the Connecticut Observer.

Christmas.

'T was night upon Judea: all was hushed:
And in her peerless capital, the hum
Of varied voices, and the bustling tread
Of busy footsteps long had died away:
Silence sat brooding upon town and tower;
The flocks and herds had sought their peaceful rest,
And night's broad mantle wrapp'd Judea's realm.
'T was night: but though unconscious earth did sleep,
The courts of heaven, that never know repose,
Were doubly wakeful with angelic joy:
For never since the glad creation's morn
Was night so pregnant of such high events;
For He—whom ancient prophets long foretold
Should come—JEHOVAH's well-beloved Son—
Who filled the second throne in highest heaven—
Should come in human nature's humble mien—
The great Messiah of his chosen race,
And only Saviour of a ruined world—
This very night should be of woman born!
Night waned apace, and in the distant East,
Where magi studied their mysterious lore,
A star arose, of strange, unusual light,
And slowly, westward, took its flaming way!
The wondering sages, filled with holy fear,
Girt up their loins, quick bound their sandals on,
And, taught by some unknown directing Power,
Followed with willing steps the guiding star!
'T was midnight's hour; and on fair Bethlehem's plains
The wakeful shepherds watch'd their sleeping flocks.
'T was silent all—save the far streamlet's sound,
And the light whisper of the passing breeze;
Then, lo! the angel of the LORD came down,
And heavenly glory beamed upon their sight!
The simple shepherds shrunk away in fear,
And prostrate fell: "Fear not," the spirit said,
"For tidings of great joy to you I bring
And all mankind. The promised CHRIST is born;
In David's city ye the babe shall find,
In manger lying, clad in mean attire;"
Then suddenly appeared a heavenly host,
And shouted, "Glory to the Highest, GOD—
Peace upon earth—good-will to all mankind!"
Thus was the night which drew a Saviour down,
Such was the night on which our King was born!
Long hath his Church the festal day revered,
And sung hosannas to the Prince of Peace!
'T is meet the birthday of the King of kings
Should thus be honor'd by his ransom'd train!
'T is meet to deck his walls with signs of joy,
And press the altar's steps with ready feet:
And while the old aisles ring with sacred praise,
And the loud anthem peals its swelling note,
Thus be the tribute of our grateful heart:

Thou who didst come to save!
Who took upon thee all our mortal wo,
And suffer'd death in love for man below,
And triumph'd o'er the grave!

List to the song we raise!
We praise thee for thy love's transcending care,
We bless thee that thou left thy glories fair;
Hear thou our hymn of praise!

Saviour, be thou our friend!
Guide us in mercy through life's changing path;
In mercy shield from ev'ry storm of wrath,
Till life's sad conflict end!

Thus, in thy succor bless'd,
May we be safe while mortal life remains;
Then may the star which lumined Bethlehem's plains
Guide to thy heavenly rest!

From Recollections of Jotham Anderson.

A CHAPTER FOR COLLEGE STUDENTS.

MY college life, on which I now entered, was like that of many other young men. I applied myself zealously to the duties required of me, and became ambitious of distinction. My thirst for knowledge increased, and with it my desire of eminence. I allowed myself little time for sleep or recreation. I denied myself even food, that I might sit at my books, without the necessity of exercise to help digestion. I know not how it was, but gradually, insidiously, literary distinction became my ruling passion. My Bible was consulted less frequently, my seasons of devotion were hurried over, and even the worship of the sabbath became at last to be attended by me with little interest or feeling.

I was sometimes uneasy at perceiving the change which had taken place in my affections, and felt alarmed for the result. But I satisfied myself with saying, that as soon as I should be relieved from my present hurry, or had finished the study I had now on hand, I should have leisure to resume my religious vigilance. But this leisure did not come, and I suffered myself still to go on. I quieted the remonstrances of my mind with the persuasion that a man cannot feel equally engaged at all times on any subject; and that at any rate I was preparing myself for the duties of life, and why was not this as acceptable service as the performance of my religious duties? Then, if conscience answered that the preparation for future duty is no excuse for neglecting present duty, I stifled the suggestion by burying my thoughts in study.

I tremble to this day, to think of the hazard I was running, and in how dreadful a ruin it might have ended, if it had not pleased GOD to send me a rebuke.

I had already entered my senior year, and, with a heart full of ambition, was pressing on to realize, in the honors before me, the darling object of my hope. I had overplied my powers, and they gave way. My body refused to sustain the labors of my mind, and, after four weeks' severe illness, it was thought I must sink to the tomb.

Of the early part of my sickness I have no recollection, except of a confused feeling of disappointment and vexation at being stopped and frustrated in my career. It seems to me like some long dream, in which I was struggling with envious and malicious foes, who were conspiring against my improvement and reputation. I seemed at length to awake from the dream, and found myself a feeble and helpless man, stretched upon my bed, and attended by friends whose anxious countenances revealed to me their fears.

"What is that bell for?" was the first question I asked.

"It is tolling for the exhibition," said my friend.

"The exhibition!" said I, starting with surprise. "How long have I been sick?"

"Nearly four weeks."

"Exhibition!" I repeated, "and I am not ready; I cannot be there;—when I had so depended on it—so longed for it—and here am I shut out from ———. When shall I be able to go out, Thompson?"

"You must lie still," said Thompson; "you are too weak to talk; keep yourself quiet," and he withdrew from the bed.

Thompson's voice and manner struck me, and I at once suspected the truth. Never shall I forget the feeling that came over me, as the conviction flashed across my mind that I was dangerously ill. A cold thrill ran through my frame, and the sweat issued upon my forehead. "And is this," thought I, "the end of all my toils, the completion of my hopes? Is it all to end in an early grave and a forgotten memory? Spare me, O GOD, that I may recover strength before I go hence to be seen no more."

As soon as my first surprise was over, I set myself to collect my thoughts as well as I was able, and to prepare my mind for the event. And now the wide extent of my folly became visible at once. I saw the full measure of my negligence, and the whole unworthiness of my delusion. I felt the emptiness of that ambition for which I had sacrificed my religious affections, and would have given the world to return to that spiritual frame which I had possessed two years before. Then I thought of my privileges, my opportunities, the discipline I had passed through, the early instructions of my mother, the faithful counsels of my father; and as I thought of him, I involuntarily spoke out, "Has my father been sent for, Thompson?"

Thompson looked at me with surprise, and after a few moments' hesitation, answered, yes; and that he was expected to arrive to-morrow.

To-morrow came, and at the expected hour my father entered the chamber. He had evidently come from a hurried journey, and wore a countenance of anxiety and grief. I held out my hand, and he took it without speaking. We both were thinking of a separation, and for some moments could not trust ourselves with our voices. At length I broke silence, for I had been fortifying myself for the interview, and had my powers under my control.

"My father," said I, "I rejoice to see you. I know why you are come, and shall feel the easier for your presence. You led me in the beginning of life, and if my life must close, it is a consolation to lean on you at the last."

"The will of GOD be done," said he. "I had hoped it would be otherwise ordered; but the will of GOD be done. I am glad to find you look upon it so calmly. Your religion supports you as I thought it would."

"I trust in GOD's mercy," said I. "I need it. O my father, you do not know how foolish I have been, and how nearly I have lost myself in the love of worldly honors." And I told him the state of my mind for some time previous. "But," I continued, "I have humbled myself before GOD, and cast myself on his compassion. I have thrown away my false ambition, and renewed my vows and prayers, and I hope I have found pardon and peace. I have given up every thing to my Maker, and trust I may depart in hope. Father, give me your blessing."

He knelt down by my bed, and prayed. My soul was thrilled by the sound of that voice—so familiar, and so loved; and a thousand tender recollections crowded upon my mind. I was refreshed and strengthened as I listened, and lifted nearer to heaven.

A long silence continued after he had ended, while we both pursued our own reflections. At length I untied from my neck the locket containing my mother's hair, and handed it to my father. "I wish to leave this," said I, "to my sister Jane, with the same injunction with which my dear mother gave it to me. Tell her that it has been a talisman to me in many a difficulty and temptation; and that if I had never suffered myself to be unmindful to it, I should have been spared the only pain I feel at this time. Bid her, therefore, wear it in memory of her deceased brother and mother, and as a pledge that she will never pass a day without prayer, remembering, that if we cannot see how she fulfils the pledge, GOD does; and the day is coming when we shall know also."

I was too feeble to pursue the conversation, and soon became faint. I thought myself dying. After I had revived, I could catch, from the occasional whispers in the room, that it was thought I could not live through another night. I had nothing further which I wished to say, and I lay quietly, in the perfect possession of my powers, waiting the signal to depart. Oh the indescribable sublimity of that hour! Words cannot picture the solemnity of feeling which pervaded my mind, as my thoughts flew, in the pressure and excitement of the season, with the rapidity of lightning, to the past and to the future, to my own life, to the truths of Christianity, to the perfections of GOD, to the promises of CHRIST, to the prospects of heaven; and the whole was framed, with an intense energy, of which I can now hardly conceive, into a perpetual mental prayer. Thus was I occupied until sleep overcame me, and I was lost in forgetfulness.

It was ordained that we should be deceived. He who had brought me low intended but to chasten and heal me; and when I had learned all that a death-bed could teach, he again breathed health into my frame, and bade me live to praise him.

"Seek first the kingdom of GOD, and the righteousness thereof, and all these things shall be added unto you."

These words were perpetually present to my mind during my recovery from the illness I have mentioned, and gave rise to much salutary reflection, which helped to establish my resolution for the future. I felt how easily the one thing needful slips away from those who cease to seek it, and how liable even a religious man is to lose the substance of happiness in pursuing the shadow. I persuaded myself that if the prime object of duty were secured, a man could never feel any thing actually wanting to his well being; for it is very evident, that the pursuit of the highest duty and most permanent good is consistent with the pursuit and enjoyment of every other object really desirable.

I experienced the truth of this at once, in returning to the studies of my class. My great struggle had been to subdue my inordinate ambition. It had interfered with my religion, and must be sacrificed. It was a dear sacrifice, but I took my resolution, and it was performed. The consequence, I supposed, would be, that I should fall from my standing as a scholar, and graduate with less reputation than I had coveted. This was a mortifying anticipation; but, better risk my scholarship than my religion, thought I, and I summoned firmness to brave the result. This result was quite other than I expected. In proportion as I became indifferent to my reputation, for mere reputation's sake, I found myself able to study and recite with greater ease and self-possession. Formerly my extreme anxiety to do well, and my morbid dread of doing ill, had occasioned an irritability and hurry of spirits, which often threw me off my self-command, and produced the very evils I sought to avoid. But now, having little desire except to do my duty, I was cool, collected, and preserved the full command of my powers; so that, to my surprise, I acquitted myself better than formerly, and rose in my class, rather than fell. A certain portion of every day was sacredly devoted to religious exercises and studies; and the time thus abstracted from classical pursuits was more than compensated by the steadiness of mind and equanimity of feeling which it produced.

There is no state of the mind so happy in itself, and at the same time so fitted for success in the duties of the world, and for contentment amid its difficulties, as the tranquil and composed frame of habitual devotion.

THE first step to knowledge is to know that we are ignorant. It is a great point to know our place: for want of this a man in private life, instead of attending to the affairs of his "chest," is ever peeping out, and then he becomes a philosopher! He must then know every thing, and presumptuously pry into the deep and secret councils of GOD, not considering that man is finite, he has no faculties to comprehend and judge of the great scheme of things. We can form no other knowledge of spiritual things except what GOD has taught us in his word, and where he stops we must stop.—*Cecil.*

From the British Magazine.

A CHRISTIAN FAMILY.

"Still to the lowly soul
He doth himself impart,
And for his cradle and his throne
Chooseth the pure in heart."—KEBLE.

IT was on a gloomy afternoon in February that we went together to visit old Isaac's dying wife. It was the first walk we had taken together for many months. The breath of the fresh air, and the feeling of returning strength to enjoy it, will give pleasure at all times, and we enjoyed the walk, though yet there was scarcely a half-opened daisy along the bank, or a bird in the hedge. The thrush (*storm-cock*, as the people call him, because he sings in such boisterous weather) shunned this chill and cloudy afternoon; not one robin greeted us, winter's bird though he be: nor could we discover that blush of red along the hedge, which, in a week or two more, will tell that spring and her buds and blossoms are coming. But do you remember, on our way home, the glorious evening star, that shone out in the west before us, just where the sun had set? What matter, if there should be but little of brightness along our path here, if we can but keep our eyes fixed on the star that shall guide us safe home at last?

In the row of very poor houses to which we went, one was pointed out to us by its very neat garden, and its cut hedges of evergreen box. Here will be daisies and polyanthuses in abundance in a few weeks, and lavender and carnations for those who live till midsummer to gather them. Ah, frail flowers! Yet there are frailer things that you outlive. It is not only the yew of a thousand years, and the venerable oak that laughs to scorn the mightiness of man; but the lowly acorns will spring up for fifty years together in the same spot, when he that first set it and his children are gone, and their place knows them no more. But why repeat the same tale so often? Because I was thinking how short a time old Hannah has to live. We shall not see her any more stooping amongst the narrow borders of her little garden. But come up the few steps of the steep and winding staircase: here she lies in her clean whitewashed room, and from hence she will never remove till carried out for the last time. Her illness has been a very trying one; she was seized with paralysis seventeen weeks since, and her senses have been much affected. One side is rendered quite useless; her voice is altered, and her sight is gone. She is unable to feed herself, or to lift herself in the bed; and, to the questions of her affectionate children, she can scarcely make a reasonable reply. The world and all its concerns are passing from her, as if they had never been; but on one subject—the mercy of her Redeemer—her mind is clear and strong. "*That*," says she, as if she felt the weakness of her memory on other matters, "*that* I shall never, *never*, NEVER forget." At times (but they are now more and more rare) a spark of intelligence seems to blaze up amongst the dying embers. As an evening or two since her husband, on his return home from work, asked his daughters if her mind had been comfortable that day, she caught his meaning, and exerting herself to speak loud enough for those down stairs to hear her, said, that in that matter all was well, that she had a humble trust in Him who will never forsake them that trust in him. On subjects of temporal concern, however, she is completely lost. Her poor, heavy, useless arm, woman-like, she thinks is a sleeping infant; and sometimes she says she is quite weary, and begs her daughters to take the dear child for a little. Overhearing one of them giving her kind visiter this proof that her mental faculties were nearly gone, "Ah!" interrupted she, "I am going to heaven!—I shall have right knowledge there!" She never complains of pain or poverty; all seems right to her. Though the small quantity of food, except what charity supplies, is coarse, and little fitting for an invalid, she always acknowledges it as her Father's gift, and enjoys it as such. Want, and cold, and illness, seem matter of no importance to her: the hope of the glory to be revealed seems to swallow up all concern for this life. "It is not a crown of gold," I heard her say, "nor one of silver; it is a crown of glory that is laid up for me." One expression of natural feeling I witnessed. As one of her daughters was mentioning the death of a sister, whom they lost about ten months ago, the aged mother burst into tears, exclaiming, "She was a dear blessed creature;" but she presently dried her eyes. "I'm going fast, fast to her," she said; "I shall soon see her." It is, indeed, cause for great thanksgiving, when parents are permitted to see a whole family of sons and daughters treading that path which they themselves have found to be pleasantness and peace; and such, I believe, is now granted to these old people. Their remembrances of this last daughter, in particular, are very delightful. She was nearly blind, very slow of speech, and exceedingly infirm to outward appearance; yet, as Fox beautifully says, "Quick of understanding in the LORD's matters." Oh, the wisdom that is from above, how independent, how superior is it to all outward aids! Quiet, patient, humble, and industrious, there she sat at her spinning-wheel, day after day, and year after year, expecting nothing on earth, but with a heart set upon the things above; the poorest of that poor family, yet the first to be called to her inheritance; the lowest in her father's house, the foremost to take her place in those mansions, of which eye hath not seen, nor ear heard the glory. She was suddenly attacked by some complaint in her head, so violent, that she feared she should lose her senses. "I pray," said she—and it was one of her last reasonable sentences—"I pray that if the LORD sees fit to take my senses, he will take my speech too, that I may not say words to grieve his Holy Spirit." Her prayer was heard. On Thursday her senses forsook her, and about the same time she ceased to speak. On Sunday, her sister, standing by, thought she heard her articulate the words, "LORD, now let thy servant depart in peace;" and so she reached her home.

But I must not forget the old man—the very picture of an English cottager—a little bent and toilworn, yet still retaining proof in his hale figure, clear eyes, and healthy complexion, that if labor is "the *primal curse*," it is yet "softened into mercy." He has feared GOD from his youth up; and his happy countenance assures you, at the first glance, that his heart realizes the promise, "Even to old age I am *He*; even to hoary hairs I will carry you." I was some time ago much struck by the remark of a clergyman, made in familiar conversation: "If a Christian is but a shoeblack, he ought to be the best in the parish;" and, as far as my observation goes, it will certainly be the case. It was our old Isaac's diligence, as he broke stones on the road, that first attracted a friend's attention to him. When the circumstance was mentioned to him—"I should be very sorry to need any human eye to watch me," said he; "if I rest five minutes, I know I'm bound to make it up again." His language is frequently figurative and poetical; naturally so, because he draws from the two sources of perfect poetry—the book of GOD and the book of nature. From every surrounding circumstance his hungering and thirsting mind draws food. I remember his spiritualizing his employment, the other day, when he was found scraping a very dirty lane. "This reminds me," said he, "of the ministers of the heavenly Gospel; they are sent, as we are, to prepare the way, to make straight the path; and they toil and labor as we do. Now, a bit seems clean, and there 'tis a little smoother; but very soon 'tis all disheartening—all as bad again as ever. Well, we begin again—toil over it again; our work will be done at last; and they must wait in patience till the great Master comes to finish his own." His affection for his aged wife has always been extremely strong; and it is delightful to observe how the love of a Christian connexion can survive all the extraneous aids of youth, interest, or personal attraction. "She asks many times in the day if he has not come home yet," said the daughter: "and, tired down as he is, he wont stop even to warm his hands till he goes up stairs to see her, and, if she likes, to read or pray with her." The last time she was sufficiently in possession of her senses to enjoy the word of GOD, as he read it to her, she expressed herself with remarkable delight and energy, as to the pleasure it had afforded her. "It seems as if I were in heaven," said she. "The room seems full of heaven." "What," said her daughter, "do you see any thing?" "No," she replied, "it is not to be seen or heard, it is to be felt." Oh! glorious Gospel, that shines thus in the dark valley and shadow of death! The old man's strength is labor and sorrow, and I think his toil is almost done. His spirits seem to excite him to exertions too great for his strength: and when he shall cease to earn his five or seven shillings a week, (for his wages are now no more,) I wonder how he will be provided for. They have all lived very hardly this winter, for the young women (both sickly, and one nearly blind) have almost laid aside their work to attend to their completely helpless mother. It would be a grievous thing to send to the poor-house—that abode of misery and degradation—one, whose orderly and decent habits, and whose industry from his youth up have surrounded his own little home with so many comforts. True, the rapid increase of his young family, and the lowness of his wages, never could allow of his making provision for these years of weakness; and even in the best of times he often fared hardly. But there, ornamenting the whitewashed wall of the home in which he has lived so long, are still the colored prints from scripture history, in which he used, now and then, to indulge himself; and there is his poor wife's assortment of various glass and crockery ware, making the blue corner cupboard look so gay; and the jug of early primroses on the dresser: and his kind daughters see that the hearth is swept, and the fire-irons bright, because he likes to see it so; and they put his own arm-chair in the chimney-corner; and if the meal *is* very scanty, affectionate care prepares it for him, and sets it before him. How different would it be at the poor-house! But "*I* will never leave thee; *I* will never forsake thee," says the word of promise. What shall we ask more? Will the GOD of heaven and earth compass about his servant with his mercy, and draw near to him in loving kindness? and does it much matter *where?* No! all must be well with you, poor old Isaac! A little longer to toil; once more to weep at the grave of a friend; a few more difficult and dark steps to make; and then—as you said this evening, when we wished you good night—to be in that land, where we shall never say "Good *night*" again.

From the Protestant Episcopalian.

DR. BEDELL'S VIEWS.

MESSRS. EDITORS,—The following communications were prepared for the Episcopal Recorder of November 26, from which paper, I am sorry to say, they have been excluded; but where they ought to have appeared, as they were induced by certain exceptionable communications in said periodical. We only desire to make known the truth, and save the innocent from unjust aspersions. J. B. CLEMSON.

November 29, 1836.

THE TRUE STATE OF THE CASE.

There have been recently two communications in the Recorder which have both astonished and grieved me. I have been astonished to see good men writing in the style and spirit which they have done, dealing without reason in such positive negations and bold asservations, and appearing so exceedingly sensitive on a comparatively trifling subject; one, at least, in which they are not personally interested. The Editor of the Recorder, the anonymous writer, "Pastor," and the Rev. Dr. Tyng, all seem to have written with similar feelings. I have been grieved to see the revered name of so holy a man and good a Churchman as the sainted Bedell was, made the theme of public discussion in a newspaper, and treated in a manner so entirely opposite to what his gentle spirit and peaceful life would have encouraged.

It was not without pleasure that I read in the Recorder of November 19th, the reasons which influenced the Rev. Mr. Shaw to express himself as he did, in reference to some of Dr. Bedell's views and feelings uttered a short time previous to his death. I think that Rev. brother has been injured; and has satisfied us that he had just grounds for the opinions, which, like many of his brethren, he had been wont to express.

I had intended, on the first mention of this subject, on being entirely silent; but the aspect which it has assumed impresses me, that if there is any one who can present this matter in its true light, he should do it. I simply wish to make a statement or two, that will, I think, prevent further misunderstanding.

The passages alluded to by Mr. Shaw, upon which he formed his opinion, and which may be found in Bedell's memoirs, 1st edition, page 185, were from a communication that I made to Mrs. Bedell, with her previous approbation; and which was intended, (if deemed of sufficient importance,) to be worked into the memoir of her departed husband. From her hands, the communication passed into those of Dr. Tyng, the able author of the memoir.

The sentiments contained in my communication were gathered by the writer from the lips of our deceased brother, in a conversation which I had with him in the presence of his wife, about three weeks previous to his decease. This conversation took place in the neighborhood of Bedford Springs, where we boarded together for the period of a week. Dr. B. and myself had been on terms of great intimacy for years, and our communications were always free and undisguised. No one who knew Dr. B. will doubt for a moment, but that he was an eminently holy man and strongly attached to his Church; and that her growth and welfare lay very near his heart. But when he drew near to the close of his eminently useful life, and came to take a review of his labors, he was anxiously exercised on the state of his flock; and said, that he was afraid that while he had preached the Gospel to them, and endeavored to lead them to, and build them up in, CHRIST, yet he had neglected to make them thoroughly acquainted with the peculiarities and distinctive features of the Church. He had attached them to himself and the truth, but he had not labored sufficiently to acquaint them with, and attach them to, their own Zion. To borrow an apt illustration from Bishop M'Ilvaine's late charge, he said as much as that he had been exceedingly careful (spiritually speaking) in cultivating the *grain*, but he had been too neglectful of what was of almost equal importance, the keeping up of the *fences*; the care of the one being necessary to the safety and success of the other. He said, furthermore, that if GOD should spare his life, he intended, during the ensuing winter, delivering a course of sermons on episcopacy and kindred subjects. I have endeavored most faithfully to give the ideas as he stated them: some of the language is his own so far as remembered.

My testimony will be corroborated by the following communication and statement from the Rev. John Coleman, rector of Trinity Church, in this city.

It is to be hoped, that hereafter the conduct and integrity of no one will be called in question on the above points.

It should perhaps be mentioned, that whatever is stated on this subject, in either the first or second editions of Bedell's Memoirs, has the sanction of the much-respected Editor, Dr. Tyng. JOHN B. CLEMSON.

Philadelphia, November 23, 1836.

Philadelphia, November 22, 1836.

REV. AND DEAR BROTHER,—Agreeably to your request, I communicate the substance of a conversation which took place between the Rev. Dr. Henshaw, of Baltimore, (under whose direction I was then pursuing my theological studies,) and myself, two or three days previous to the death of the lamented Dr. Bedell, on the 30th August, 1834. Dr. Henshaw stated to me that he had been visiting the bedside of the dying Bedell, one of whose remarks to him was, that "upon reviewing his ministerial career, the chief cause he found for regret was, that he had not paid more attention to the instruction of his people in the distinctive principles of the Episcopal Church; that he feared they were bound together by no stronger tie than feelings of personal attachment to him; and after his decease would be scattered abroad. But should Providence raise me from this bed, (said he,) it is my intention to repair this error; and I have already been engaged in preparing a series of sermons on episcopacy." These sermons were afterward found among his papers.

The relation of this conversation is from memory; but I was so deeply impressed at the time with the striking and important testimony of such a man as Dr. Bedell, that I am satisfied of its strict accuracy. I am, very affectionately,

Your friend and brother,
JOHN COLEMAN.

Rev. J. B. Clemson.

From the (Utica) Gospel Messenger.

THE MINISTRY OF CHRIST.

The Ministerial Character of Christ practically considered. By CHARLES R. SUMNER, D. D., *Bishop of Winchester.* A new edition, revised and enlarged. London. 1835.

IV. THE ministry of our LORD derived some peculiarities from the circumstances under which it was exercised. The rooted attachment of the Jews to their law, which had existed for fifteen centuries; which was identified with all the feelings and habits of the people, and with all the history and polity of the nation; whose records formed their principal written learning, and whose study was the stated employment of their wisest men; in which, finally, they made their boast, as the ground of an exclusive claim to be the heirs of salvation, in right of their descent from Abraham, and their federal covenant with GOD; was calculated to rouse an immediate and determined hostility against a teacher who came to supersede that in which they trusted and gloried. The Jews had much to unlearn as well as to learn before they could receive JESUS in the character of a prophet; and the necessity of contending with their jealousy and prejudices would necessarily influence the character of his ministry. For it was requisite to convince them of their error before they could recieve the truth; and thus it became our LORD's object, not so much to expound fully the doctrines and duties of the Gospel,—an office which he left for his apostles and disciples to execute, under the guidance of the HOLY SPIRIT, after his ascension,—as to correct their false notions of the law, and their misconceptions of the character and office of the Messiah. Hence he generally made the refutation of the prominent errors of his hearers the channel for communicating a knowledge of the truth, modifying the subject of his discourses according as they were addressed to the Pharisees, Sadducees, or Gentiles.

Greatly as circumstances are changed, the principle remains in full force. The Christian minister, like our Saviour, must destroy the bulwarks of Satan before he can set up the ensign of CHRIST. If he have not to contend with the prejudices and hostility of Judaism, the enmity and corruption of the unrenewed heart remain, and oppose to the Gospel a resistance not less inveterate; and the mind must be dispossessed of whatever is opposed to the fundamental truths of religion before the doctrines of Christianity can make an effectual lodgement in the heart.

The style of our LORD's preaching was influenced, not only by the errors of the Jews, but also by their prior religious belief, which made it necessary for him to adapt his instructions to their knowledge and opinions. Thus he continually appealed to the law and the prophets; establishing what they would be prone to dispute, by showing its connexion with what they received and reverenced. After the same example, the evangelists adapted their gospels, in their selection of the subjects upon which they particularly dwelt, and in the nature of their illustrations, to the knowledge and requirements of the classes for whom they respectively wrote. The first preachers of the Gospel exercised the same discretion, by presenting the truth in a manner the most likely to be intelligible and acceptable to their hearers. This discretion is equally required in ministers at the present day. They must declare the truth without suppression or compromise; but they ought to apply it with judgment; in laying peculiar stress upon such evidences as may derive more especial importance from present circumstances; in being careful not to misapply Scripture terms, or to confound remote analogies, by overlooking the peculiar state of the Jewish and Gentile world when the Gospel was promulgated; and in laboring more particularly against those sins whose actual prevalence claims for them more particular notice.

THE heart may be engaged in a little business as much, if thou watch it not, as in many and great affairs. A man may drown in a little brook or pool, as well as in a great river, if he lie down and plunge himself into it, and put his head under water. Some care thou must have, that thou mayest not care. Those things that are thorns indeed thou must make a hedge of them, to keep out those temptations that accompany sloth, and extreme want that waits on it: but let them be the hedge: suffer them not to grow within the garden.—*Coleridge.*

FAMILY worship serves as an edge or border, to preserve the web of life from unravelling.

Robert Hall.

CHRISTMAS PRESENTS.

THE Christian Keepsake, Biblical Annual, by the Rev. Thomas H. Horne, D.D., just received from London; and also a quantity of Religious Souvenirs for 1837, for sale at the Depository of the Episcopal Sunday School Union, 28 Ann-street

PROTESTANT EPISCOPAL PRESS, PRINT.